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THE COMPLETE WORKS

OF

SAINT ALPHONSUS DE LIGUORI,

DOCTOR OF THE CHURCH,

Bishop of Saint Agatha, and Founder of the Congregation of the Most Holy Redeemer.

TRANSLATED FROM THE ITALIAN.

EDITED BY

REV. EUGENE GRIMM,

Priest of the Congregation of the Most Holy Redeemer.

THE ASCETICAL WORKS.

Volume XIV.

THE DIVINE OFFICE.

EXPLANATION OF THE PSALMS AND CANTICLES.

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Hæc ad Te deferens fausta cuncta ac felicia a Domino Tibi adprecor.

Paternitatis Tuæ,

Addictissimus,

M. CARD. RAMPOLLA.

ROMAE, die 4 Junii, 1888.

TRANSLATION.

REVEREND FATHER:

As the centenary of the death of the illustrious Founder of the Congregation of the Most Holy Redeemer drew near, you conceived the pious and appropriate plan of shedding a new lustre on his memory by translating all his works into English and publishing them. The Holy Father, therefore, who has at heart the spiritual advancement of the faithful, as well as the exaltation of the holy Doctor, has most graciously accepted the nine volumes thus far published, which you wished to present to him. While bestowing upon you well-deserved praise for your useful labor, and thanking you for the gift inspired by your filial love, he gives you from his heart the blessing which you humbly asked for in your letter, complying also with the request of the Most Rev. Archbishop of Baltimore.

As the bearer of this, I wish you all happiness in the Lord.

I am, Reverend Sir,

Your obedient servant,

M. CARD. RAMPOLLA.

ROME, June 4, 1888.

The Centenary Edition.

THE DIVINE OFFICE.

Explanation of the Psalms and Canticles.

BY

ST. ALPHONSUS DE LIGUORI,

Doctor of the Church.

EDITED BY

REV. EUGENE GRIMM,

Priest of the Congregation of the Most Holy Redeemer.

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APPROBATION.

By virtue of the authority granted me by the Most Rev. Nicholas Mauron, Superior-General of the Congregation of the Most Holy Redeemer, I hereby sanction the publication of the work entitled the "DIVINE OFFICE," etc., which is Volume XIV. of the new and complete edition in English of the works of St. Alphonsus de Liguori, called "The Centenary Edition."

ELIAS FRED. SCHAUER,

Sup Prov. Baltimorensis.

BALTIMORE, MD., March 25, 1889.

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CONTENTS.

PAGE

NOTICE, ... 11

DEDICATION TO HIS HOLINESS CLEMENT XIV., ... 15

INTRODUCTION.

I. General idea of the Psalms, ... 17

A compendium of the Old Testament. 17. A prophetic history of the New Testament, 17. An admirable book of prayer, 17.

II. The aim and plan of this work, ... 18

Simple translation of easy verses, 18. The Vulgate, 19. Actual inferiority of the Hebrew text, 19. Superiority and authenticity of the Vulgate, 20. Insufficiency of all other versions, 20. Practical aim of this work, 20.

III. The author of the Psalms, ... 21

David the principal author of the Psalms, 21. All the psalms are inspired, 22.

IV. The superiority of the Vulgate, ... 22

The Hebrew text very much altered, 22. Two old Latin translations of the Psalms, 23. The Vulgate alone declared to be authentic, 23. The Vulgate agrees with the Septuagint version, 24. Agreement of the breviary with the Vulgate, 24.

V. The titles of the Psalms, ... 24

Insolvable difficulties on the subject of titles, 24.

VI. The composition of the Psalms, ... 25

The psalms composed in verse, 25. Impossibility of determining the metre, ... 25

VII. The recitation of the Office, ... 26

The great importance of the divine Office as regards the faithful, 26. The divine Office specially important to priests, 26. What treasures of grace one finds in the Office, 27. What happiness is enjoyed in reciting the Office, 27.

EXPLANATION OF THE PSALMS AND CANTICLES.

Sunday at Matins.

PSALM		PAGE
XCIV.	Venite, exultemus Domino,	29
I.	Beatus vir, qui non abiit,	31
II.	Quare fremuerunt gentes,	34
III.	Domine, quid multiplicati sunt,	39
VI.	Domine, ne in furore tuo . . . miserere,	41
VII.	Domine Deus meus,	43
VIII.	Domine, Dominus noster,	46
IX.	Confitebor tibi . . .; narrabo,	49
X.	In Domino confido,	55
XI.	Salvum me fac, Domine,	57
XII.	Usquequo, Domine,	58
XIII.	Dixit insipiens . . . in studiis suis,	59
XIV.	Domine, quis habitabit,	61
XV.	Conserva me, Domine,	62
XVI.	Exaudi, Domine, justitiam meam,	64
XVII	Diligam te, Domine,	68
XVIII.	Cœli en arrant gloriam Dei,	75
XIX.	Exaudiat te Dominus,	78
XX.	Domine, in virtute tua,	80

Monday at Matins.

XXVI.	Dominus illuminatio mea,	83
XXVII.	Ad te, Domine, clamabo,	85
XXVIII.	Afferte Domino, filii Dei,	88
XXIX.	Exaltabo te, Domine,	90
XXX.	In te Domine speravi,	93
XXXI.	Beati, quorum remissæ sunt iniquitates,	97
XXXII.	Exultate justi in Domino,	100
XXXIII.	Benedicam Dominum,	102
XXXIV.	Judica, Domine, nocentes me,	105
XXXV	Dixit injustus, ut delinquat,	109
XXXVI.	Noli æmulari in malignantibus,	112
XXXVII.	Domine ne in furore tuo . . . Quoniam,	118

Tuesday at Matins.

XXXVIII.	Dixi: Custodiam vias meas,	121
XXXIX.	Expectans expectavi Dominum,	124
XL.	Beatus, qui intelligit super egenum,	129
XLI.	Quemadmodum desiderat cervus,	132

PSALM		PAGE
XLIII.	Deus, auribus nostris audivimus,	135
XLIV.	Eructavit cor meum verbum bonum,	138
XLV.	Deus noster, refugium et virtus,	142
XLVI.	Omnes gentes, plaudite manibus,	144
XLVII.	Magnus Dominus, et laudabilis nimis,	146
XLVIII.	Audite hæc omnes gentes,	148
XLIX.	Deus deorum, Dominus locutus est,	152
LI.	Quid gloriaris in malitia,	156
	WEDNESDAY AT MATINS.	
LII.	Dixit insipiens . . . in iniquitatibus,	158
LIV.	Exaudi, Deus, orationem meam, et me,	159
LV.	Miserere mei, Deus, quoniam,	163
LVI.	Miserere mei, Deus, miserere mei,	165
LVII.	Si vere utique justitiam loquimini,	167
LVIII.	Eripe me de inimicis meis,	169
LIX.	Deus, repulisti nos,	172
LX.	Exaudi, Deus, deprecationem meam,	174
LXI.	Nonne Deo subjecta erit anima mea?	176
LXIII.	Exaudi, Deus, orationem meam, cum,	177
LXV.	Jubilate Deo, omnis terra, psalmum,	179
LXVII.	Exurgat Deus et dissipentur,	181
	THURSDAY AT MATINS.	
LXVIII.	Salvum me fac, Deus,	189
LXIX.	Deus, in adjutorium meum intende,	194
LXX.	In te, Domine, speravi,	195
LXXI	Deus, judicium tuum regi da,	199
LXXII.	Quam bonus Israel Deus,	204
LXXIII.	Ut quid, Deus, repulisti in finem?	209
LXXIV.	Confitebimur tibi, Deus,	214
LXXV.	Notus in Judæa Deus,	217
LXXVI.	Voce mea ad Dominum . . .; ad Deum,	219
LXXVII.	Attendite, populo meus, legem meam,	223
LXXVIII.	Deus, venerunt Gentes,	235
LXXIX.	Qui regis Israel, intende,	237
	FRIDAY AT MATINS.	
LXXX.	Exultate Deo, adjutori nostro,	242
LXXXI.	Deus stetit in synagoga deorum,	245
LXXXII.	Deus, quis similis erit tibi?	246
LXXXIII.	Quam dilecta tabernacula tua,	249

PSALM		PAGE
LXXIV.	Benedixisti, Domine, terram tuam,	252
LXXXV.	Inclina, Domine, aurem tuam,	255
LXXXVI.	Fundamenta ejus in montibus sanctis,	258
LXXXVII.	Domine Deus salutis meæ,	260
LXXXVIII.	Misericordias Domini,	264
XCIII.	Deus ultionum, Dominus,	275
XCV.	Cantate Domino, . . . cantate,	278
XCVI.	Dominus regnavit; exultet terra,	281

SATURDAY AT MATINS.

XCVII	Cantate Domino; . . . quia,	283
XCVIII.	Dominus regnavit, irascantur populi,	284
XCIX.	Jubilate Deo, omnis terra; servite,	286
C.	Misericordiam et judicium cantabo tibi,	287
CI.	Domine, exaudi, . . . et clamor meus,	289
CII.	Benedic, anima mea; . . . et omnia,	294
CIII.	Benedic, anima mea: . . . Domine Deus,	297
CIV.	Confitemini Domino, et invocate,	303
CV.	Confitemini Domino . . . quis loquetur,	310
CVI.	Confitemini Domino . . . Dicant,	319
CVII.	Paratum cor meum, Deus.	324
CVIII.	Deus, laudem meam ne tacueris,	326

SUNDAY AT LAUDS.

XCII.	Dominus regnavit, decorem indutus est,	333
XCIX.	Jubilate Deo, omnis terra; servite,	286, 334
LXII.	Deus, Deus, meus, ad te de luce vigilo,	334
LXVI.	Deus misereatur nostri,	336
Canticle of the Three Children.	Benedicite,	337
CXLVIII.	Laudate Dominum de cœlis,	339
CXLIX.	Cantate Domino; . . . laus ejus,	342
CL.	Laudate Dominum in sanctus ejus,	343
Canticle of Zachary.	Benedictus Dominus,	344

MONDAY AT LAUDS.

L.	Miserere mei, Deus, secundum,	346
V.	Verba mea auribus percipe, Domine,	351
Canticle of the Prophet Isaias.	Confitebor tibi, Domine,	353

TUESDAY AT LAUDS.

XLII.	Judica me, Deus, et discerne,	355
Canticle of Ezechias.	Ego dixi,	356

WEDNESDAY AT LAUDS.

PSALM PAGE

LXIV. Te decet hymnus, Deus, in Sion, ... 360
Canticle of Anna, Mother of Samuel. Exultavit cor meum, . . 362

THURSDAY AT LAUDS.

LXXXIX. Domine, refugium factus es nobis, ... 365
Canticle of Moses. Cantemus Domino, ... 369

FRIDAY AT LAUDS.

CXLII. Domine, exaudi; . . . auribus percipe, ... 374
Canticle of Habacuc. Domine, audivi, ... 376

SATURDAY AT LAUDS.

XCI. Bonum est confiteri Domino, ... 385
Canticle of Moses. Audite, cœli, ... 388

PRIME, TERCE, SEXT, NONE.

LIII. Deus, in nomine tuo salvum me fac, ... 397
CXVII. Confitemini Domino . . Dicat nunc, ... 398
XXIII. Domini est terra, et plenitudo ejus, ... 403
XXIV. Ad te, Domine, levavi animam meam, ... 405
XXV. Judica me, Domine, quoniam ego, ... 409
XXII. Dominus regit me, et nihil mihi deerit, ... 411
XXI. Deus, Deus meus, respice in me, ... 413
CXVIII. Beati immaculati in via, ... 420

SUNDAY AT VESPERS.

CIX. Dixit Dominus Domino meo, ... 446
CX. Confitebor tibi, . . . in concilio justorum, . . . 451
CXI. Beatus vir qui timet Dominum, ... 453
CXII. Laudate, pueri, Dominum, ... 455
CXIII. In exitu Israel de Ægypto, ... 456
Canticle of the Blessed Virgin Mary. Magnificat, ... 459

MONDAY AT VESPERS.

CXIV. Dilexi, quoniam exaudiet Dominus, ... 462
CXV. Credidi, propter quod locutus sum, ... 463
CXVI. Laudate Dominum, omnes gentes, ... 465
CXIX. Ad Dominum, cum tribularer, clamavi, ... 465
CXX. Levavi oculos meos in montes, ... 466

TUESDAY AT VESPERS.

PSALM		PAGE
CXXI.	Lætatus sum in his quæ dicta sunt mihi,	468
CXXII.	Ad te levavi oculos meos,	469
CXXIII.	Nisi quia Dominus erat in nobis,	470
CXXIV.	Qui confidunt in Domino,	470
CXXV.	In convertendo Dominus captivitatem,	471

WEDNESDAY AT VESPERS.

CXXVI.	Nisi Dominus ædificaverit domum,	473
CXXVII.	Beati omnes qui timent Dominum,	474
CXXVIII.	Sæpe expugnaverunt me,	475
CXXIX.	De profundis clamavi ad te,	477
CXXX.	Domine, non est exaltatum cor meum,	478

THURSDAY AT VESPERS.

CXXXI.	Memento, Domine, David,	479
ICXXXI.	Ecce quam bonum,	482
CXXXIV.	Laudate nomen Domini,	483
CXXXV.	Confitemini Domino . . . Confitemini	485
CXXXVI.	Super flumina Babylonis, illic sedimus,	487

FRIDAY AT VESPERS.

CXXXVII.	Confitebor tibi, . . . quoniam audisti,	489
CXXXVIII.	Domine, probasti me,	491
CXXXIX.	Eripe me, Domine, ab homine malo,	495
CXL.	Domine, clamavi ad te,	497
CXLI.	Voce mea ad Dominum; . . . ad Dominum,	499

SATURDAY AT VESPERS.

CXLIII.	Benedictus Dominus Deus meus,	501
CXLIV.	Exaltabo te, Deus meus Rex,	503
CXLV.	Lauda, anima mea, Dominum,	505
CXLVI.	Lauda Dominum, quoniam,	507
CXLVII.	Lauda, Jerusalem, Dominum,	508

COMPLINE.

IV.	Cum invocarem, exaudivit me Deus,	510
XXX.	In te, Domine, speravi,	512
XC.	Qui habitat in adjutorio Altissimi,	512
CXXXIII.	Ecce nunc benedicite Dominum,	516
Canticle of Simeon.	Nunc dimittis,	516

INDEX, ... 519

NOTICE.

ST. ALPHONSUS was seventy-eight years old when in 1774 he published his TRANSLATION OF THE PSALMS AND CANTICLES OF THE DIVINE OFFICE. This difficult work, composed at so advanced an age, amidst sufferings almost continual, and numerous occupations, excited at Naples the admiration of learned men. According to Canon Massa, professor of theology and ecclesiastical examiner, the author in his work explains so skilfully the sense and the obscure passages of the psalms, that without taking anything from the purity of the inspired word he aids both the heart and the mind of those that read it. The Holy See has frequently praised and recommended all the works of St. Alphonsus; but the decree of March 23, 1871, which conferred on St. Alphonsus the title of Doctor of the Church, makes special mention of this work, speaking of it as one of his most useful and salutary works. The decree says: "He [St. Alphonsus] has made clear dark passages of the Holy Scriptures, both in his ascetic writings, which are freighted with a celestial odor, and in a most salutary commentary, in which, for the nourishment of piety and the instruction of the soul, he has given expositions of the Psalms, as well as of the Canticles, for the benefit especially of those obliged to its recitation."

Our holy author wished above all to give, not an explanation, but, as the title expresses it, a translation of the psalms, so that even those that do not understand Latin may avail themselves of it; and he thus proceeds in his work: He takes each verse of the psalms separately, and gives of it a more or less extended paraphrase, which is accompanied or interspersed by diverse explanations. We have judged it proper, and even necessary, to modify this method in the present volume; namely, we have given in parallel columns the Latin

text and the English translation.* Below the psalms we have placed the explanations that are given by the holy author, and at the bottom of the page foot-notes are here and there added whenever they were found to be necessary. It must be remarked that all the foot-notes have been added by the French translator, the Rev. Father Dujardin, C.SS.R., upon whose work the present translation is based. By the kind permission of the Rev. T. Livius, C.SS.R., we have freely used his translation in the preparation of this volume.—ED.

* We have adopted the Douay Version of the Psalms, as published by D. & J. Sadlier & Co., New York, under the direction of Dr. John Gilmary Shea, with the approbation of the late Cardinal McCloskey.

The Divine Office.

EXPLANATION OF THE PSALMS AND CANTICLES.

Dedication to his Holiness Clement the Fourteenth.

Most Holy Father:

It is to your Holiness that I present this book. To whom could I more justly dedicate it than to the supreme head of the Church—to him who holds on earth the place of Jesus Christ? In this work, composed in the last years of my life, when my infirmities warn me of approaching death, I undertake to explain the psalms of David, the recitation of which, after the administration of the sacraments and the preaching of the divine word, is the holiest occupation of persons consecrated to God; for by reciting here below the divine Office, they are associated with the angels, who celebrate in heaven the glory of the Saviour.

I will not here enlarge upon the many encomiums that your Holiness deserves in so many respects; in order not to offend your modesty, I refrain from praising so many virtues that shine forth before the whole world, and especially your mortified life, your detachment from the bonds of flesh and blood and from human considerations. But it is impossible for me not to exalt the prudence, of which your Holiness has given so glorious a proof by taking measures, so full of wisdom, whereby you have sought to calm the agitation caused by a diversity of opinion among those who are otherwise devoted to the welfare of the Church.

I venture to hope that your Holiness will receive my work, which, it seems to me, all those that recite the divine Office may advantageously use; for among them there are found some who, from their little knowledge of the Latin tongue, do not understand the words and still less the sense of the psalms; and this all the more because the greater number of them presents even to the learned insoluble difficulties. It is true that many have undertaken to explain this part of our holy books; but, written in Latin and in a lofty style, their works are not so

generally useful as they might be. For this reason I have made it my study to render as clear as possible the thought of the psalmist, so that priests and religious, in reciting the breviary, may understand well what they say, and may consequently recite it with more attention.

I lay, then, this my book at the feet of your Holiness, begging you to correct it, if it merits correction, and to bless it if you think that it will produce some good among souls. Humbly prostrate at the throne of your Holiness, I kiss your feet, while at the same time I humbly ask your holy benediction, and declare myself

Ever the very humble, devoted, and obedient son and servant of your Holiness,

ALPHONSUS MARIA,
Bishop of St. Agatha of the Goths.

Introduction.

I. General Idea of the Psalms.

A Compendium of the Old Testament.

In the preface to his commentary on the psalms, Cardinal Bellarmine says that the psalter is a compendium of the Old Testament. In fact, all that Moses has written concerning the Hebrew people and the law, all that the prophets have announced after him, we find in the chants of David, as St. Augustine observes: "The book of psalms contains all that the other canonical books contain as useful to souls; it is like an immense treasure in which each one finds, to his own greatest advantage, the riches of heavenly doctrine."[1] Every one that pays but slight attention will ascertain that the psalms abound in divine lights, in holy maxims, in fervent prayers, without counting the many prophecies that David alone gives us, particularly in relation to the redemption wrought by Jesus Christ.

A Prophetic History of the New Testament.

Let one read on this subject psalms II., XV., XXI., XLV., LXVIII., and also other psalms: in them are clearly predicted the reign of Jesus Christ, his birth, his preaching, his miracles, his Passion, his resurrection, his ascension into heaven, and the establishment of his Church, as he himself declared to his disciples: *All things must needs be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me.*[2]

An admirable Book of Prayers.

Moreover, in these inspired pages are everywhere found sentiments of divine love, acts of patience, of humility, of meekness,

[1] "Psalmorum liber, quæcumque utilia sunt ex omnibus (Libris canonicis) continet, et communis quidam bonæ doctrinæ thesaurus est, apte singulis necessaria subministrans."—*Præf. in Ps.*

[2] "Quoniam necesse est impleri omnia quæ scripta sunt in Lege Moysi, et Prophetis, et Psalmis de me."—*Luke*, xxiv. 44.

of forgetfulness of injuries, of strength of soul, and of confidence in God. In reciting, therefore, the divine Office every one should apply to himself the sentiments and the acts of the royal prophet—sentiments of holy fear, of confidence in God, of thanksgiving; acts of good desires, of humility, of offering of one's self; of love, of praise; and especially all the prayers that he addresses to the Lord to obtain the pardon of his sins, as well as to obtain light and the help necessary for salvation. If God requires that in the whole Church these psalms should be recited, he certainly wishes that every one, while reciting them should apply to his own soul the acts and the prayers that David made for himself. Again, when we meet with a prayer that the psalmist addressed to God for the entire Hebrew people, we should have in view the Christian people. So also when the royal prophet speaks of his enemies—this being oftenest understood, according to the literal sense, of his many persecutors—we should think of the evil spirits, who are indeed our worst enemies, since they seek to deprive us of the life of the soul rather than of the life of the body.

II. The Aim and Plan of this Work.

Many of the psalms are easy to understand; but many others are difficult and obscure. Hence, to render the reading of them intelligible and profitable to the faithful, the holy Fathers employed every means—dogmatical interpretations, moral explanations, eloquent preaching, and even expositions easily understood by persons of ordinary intelligence.

Simple Translation of Easy Verses.

For my part, this is what I have proposed to do in the present work: In regard to those verses that are more easy, I shall content myself with giving a simple translation, in order that those whose duty it is to recite the breviary may acquit themselves of it with so much more pious attention and spiritual profit, and while grasping better the meaning of the words, they may be more penetrated with the heavenly maxims and holy affections that are contained in the psalms. Oh, how great is the merit of a single Office recited with devotion!

Explanation of Difficult Verses according to the Vulgate.

But now in regard to obscure passages, I must acknowledge that when I undertook this work it seemed to me to offer no difficulty, considering that I had taken care to supply myself with a large number of excellent commentators. I had made a mistake; for when I set to work it appeared to me extremely difficult and most laborious: often, in fact, I saw myself stopped short, being embarrassed and undecided among so many different explanations given by the commentators. Sometimes, having spent whole hours in consulting different authors about a text, I remained more perplexed than ever when I found so many opinions opposed to one another. Finally, not to abandon my undertaking altogether, I resolved not to give all the explanations furnished by interpreters, nor all the questions raised by the learned, but simply to propose the interpretation that should appear to me more generally adopted and most conformable to our Vulgate. This is the rule that I have followed.

The Vulgate.

As to the Vulgate. Xavier Mattei, in his translation of the psalms, a translation into verse which is scientific, and which has caused him much labor, observes that modern critics, especially Protestants, every time that they meet with a version different from that of the Vulgate, eagerly adopt it without examining whether or not it be preferable.

Actual Inferiority of the Hebrew Text.

There is no doubt that the Hebrew text, being the original text, deserves, when considered by itself, to be preferred to all the versions; but the learned generally agree in saying that the original Hebrew is no longer perfectly exact. Indeed, Salmeron, Morinus, and others teach that the Jews have altered it out of hatred to Christianity; many, with Bellarmine, think that many errors crept in through ignorance, or by the negligence of copyists. It should especially be remarked, that after the fifth century the Jewish doctors, called Masorites,[1] have

[1] The writers of the *Masora*, a Jewish critical work on the text of the Hebrew Scriptures, composed by several learned rabbis of the school of Tiberias, in the eighth and ninth centuries.—Ed.

added to the Hebrew text signs that one never had seen, that is, points that should have taken the place of vowels, and that became the occasion of numerous equivocations and discordant interpretations.

Superiority and Authenticity of the Vulgate.

The Council of Trent, therefore, did not wish to do for the Hebrew text what it did for the Latin text of the Vulgate; for the latter it has declared to be authentic by presenting it as exempt from all error, at least in what concerns the dogmas of faith and moral precepts. Hence, in his dissertation on the transmission and preservation of the holy Scriptures, Xavier Mattei concludes that, there being given no matter what Hebrew passage or text, and the Vulgate not agreeing with it, one should keep to the Vulgate: "Not," he adds, "that this version is more authentic than the Hebrew text, but because it may be believed, on the one hand, that the passage in question is no longer to be found in the Hebrew as it was there primitively; and on the other hand, that this primitive text is found exactly reproduced in the Vulgate—the only version that has merited to be approved by the Church."

Insufficiency of all other Versions.

Moreover, let every one be persuaded that there are in many psalms many verses so obscure, that notwithstanding all the care that one bestows upon them, one will never understand their meaning without the special assistance of God.

Practical Aim of this Work.

Some, no doubt, will say to me that it is useless to explain the psalms after so many illustrious interpreters have done so. I declare, however, that it has not been useless as far as I myself am concerned; since, in consequence of this work, I recite my breviary with much more attention than formerly when there were many passages that I did not understand; I hope that the same may happen to many other persons. In order, therefore, to aid as much as possible those who must recite the Office, I have resolved to follow, not the order of the psalms, but that of the breviary.

III. The Author of the Psalms.

There at first present themselves certain preliminary questions which sacred interpreters discuss among themselves; namely, the authorship of the psalms; to which of three texts—Hebrew, Greek, Latin—one should give the preference; the titles of the psalms; their composition,—that is to say, whether they were composed in verse or in prose. On all these controverted points I only wish to set forth in a few words the opinions most generally received, leaving to the reader the task of further continuing his studies in order to find out the truth so far as it may be ascertainable.

David the Principal Author of the Psalms.

That the holy king David is the author at least of a great part of the psalms, one cannot deny; for the Bible shows us the Levites occupied in the Temple chanting the psalms, of which David is declared the author: *And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord; because His mercy endureth forever, singing the hymns of David by their ministry.*[1] Several Fathers of the Church, as St. Augustine,[2] St. John Chrysostom, Theodoret,[3] and others, recognized David as the sole author of the whole psalter; but St. Hilary,[4] St. Athanasius,[5] St. Isidore of Pelusium, etc., are of opinion that many of the psalms have another origin, particularly those that bear in their titles the names of different personages, such as Asaph, Idithun, Ethan, etc. "We ascribe these inspired hymns," says St. Jerome, "to the authors whose names appear in the titles."[6] It is true, St. Augustine and Theodoret give us these different names as the names of the singers, and not as those of the authors. But St. Jerome, maintaining his opinion, replies: "We know that it is an error to look upon David as

[1] "Stabant Levitæ in organis carminum Domini, quæ fecit David rex ad laudandum Dominum: Quoniam in æternum misericordia ejus; hymnos David canentes per manus suas."—2 *Par.* vii. 6.

[2] *De Civit. Dei*, l. xvii. c. 14.

[3] *Præf. in Ps.*

[4] *In Libr. Ps.* prol.

[5] *Syn. S. Script.* l. 13.

[6] "Psalmos omnes eorum testamur auctorum qui ponuntur in titulis." —*Præf. in Ps. juxta hebr. verit.*

the author of the whole psalter, to the exclusion of the persons mentioned in the titles."[1] St. Augustine himself, explaining the title of the first of the psalms, does not hesitate to say that "not all are David's."[2] Hence we may rightly conclude with Dom Calmet[3] and most of the interpreters, that David composed not all but the greater number of the psalms.

ALL THE PSALMS ARE INSPIRED.

"Moreover," says Theodoret, with much wisdom, "what advantage can it be to me to know the different authors? for it is certain that all have written under the inspiration of the Holy Ghost."[4] St. Gregory the Great expresses beautifully the same thought: "Since we regard the Holy Ghost as the author of the psalms, to ask then what hand has written them, is it not the same as asking when reading a letter what pen has been used in writing it?"[5] Indeed, we read these inspired pages and we know that all are divine; what does it then matter what pen has formed the letters?

IV. The Superiority of the Vulgate.

It is certainly with the Hebrew text, as being the original text, that all the versions of the psalms should be made to agree.

THE HEBREW TEXT VERY MUCH ALTERED.

But as we have already said, this rule is actually no longer sure, for the Hebrew text, as it exists at the present day, is full of faults, due to the negligence of copyists or to the incorrectness of printers; add to this that the Rabbinists have invented those vowel points that have caused so many ambiguities and even errors. Hence it follows: (1) That among the inter-

[1] "Sciamus errare eos qui omnes Psalmos David arbitrantur, et non eorum quorum nominibus inscripti sunt."—*Ep. ad Cypr.*

[2] "Non omnes Psalmi a David editi sunt."—*In Ps.* i. *adnot.*

[3] *Pref. gén. sur les Ps.* n. 2.

[4] "Quamnam mihi afferunt utilitatem sive horum sive illorum sint aliqui, cum certum sit ex virtute Spiritus Sancti omnes conscripsisse?" —*In omnes Ps.* prol.

[5] "Cum ejus rei Spiritum Sanctum auctorem tenemus, quia scriptorem quærimus? quid aliud egimus, nisi, legentes litteras, de calamo perscrutamur?"—*Præf. in Job,* c. 1.

preters some understand the Hebrew text in one way, others in another way; (2) that, according to the remark of several commentators, one arrives at the true sense of the psalms much less by the aid of the original text than by the aid of the translations, and particularly of the version of the Septuagint, which is regarded as the most exact; for it was made before the alterations were effected in the Hebrew text.

Two old Latin Translations of the Psalms.

However, the Latin version of the Vulgate, called *Itala* by St. Augustine[1] and *Vetus* by St. Gregory, is on the whole the best of all, notwithstanding its unadorned style; this we learn from the fact that it has generally been used in the primitive Church, after St. Jerome had corrected it according to the Septuagint version. It is well to remark that St. Jerome afterwards undertook another translation of the psalms, for which he used only the Hebrew text; but this second version, as Estius remarks,[2] was not received by the faithful, and much less by the religious, who did not feel disposed to give up their ancient psalmody. Hence it has been the practice of reciting the ancient psalmody, corrected by St. Jerome.

The Vulgate alone Declared to be Authentic.

As regards ourselves, the question is decided; for the Council of Trent, having declared the Vulgate exempt from every substantial error, we regard it as the safest version. The Council says: "If any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, . . . and knowingly and deliberately contemn them, let him be anathema."[3] This decree adds: "The holy Synod ordains and declares, that the said old and Vulgate edition, which, by the lengthened usage of so many ages, has been approved of in the Church, be in public lectures held

[1] *De Doctr. chr.* l. 2, c. 5.

[2] *In Psalm* ii.

[3] "Si quis autem Libros ipsos integros cum omnibus suis partibus, prout in Ecclesia catholica legi consueverunt, et in veteri vulgata latina editione habentur, pro sacris et canonicis non susceperit, . . . et sciens et prudens contempserint, anathema sit."—*Sess.* IV.

as authentic; and that no one is to dare or presume to reject it under any pretext whatever."[1]

The Vulgate Agrees with the Septuagint Version.

Hence in this translation we shall for the most part adhere to the Vulgate; and that because in the first place this version, exempt, as we know it to be, from every substantial error, offers us the surest text; then, because it oftenest agrees with the Septuagint version, the authors of which labored on the Hebrew text long before the alterations to which it was afterwards subjected. Another consideration, no less powerful, is the end that I propose to myself, and of which I have spoken above, namely, to explain the sacred canticles as clearly as possible for the benefit of those that recite the divine Office.

Agreement of the Breviary with the Vulgate.

Now, as Urban VIII. declares in his Bull *Divinam psalmodiam*, placed at the beginning of the breviary, there is but little difference between the psalms such as we recite them and the psalms such as are found in the Vulgate. I shall therefore usually follow the letter of the psalter such as is found in the breviary, without, however, renouncing the right of employing in other passages certain expressions in which it is not easy to understand the meaning either from the letter itself or from the context.

V. The Titles of the Psalms.

Insolvable Difficulties on the Subject of Titles.

This question of titles is so confused that the interpreters, in spite of all their explanations, have not been able, it seems to me, to solve it. In fact, among these titles, many of them are very old; as for the others, they have been added it is not known by whom—some before and even long after the collection of Esdras; we also find in the Septuagint and in the Vulgate certain titles that one should seek in vain in the Hebrew text. Besides, it is unknown whether the names expressed in

[1] "Statuit et declarat sancta synodus ut hæc ipsa vetus et vulgata editio quæ longo tot sæculorum usu in ipsa Ecclesia probata est in publicis lectionibus, pro authentica habeatur, et ut nemo illam rejicere quovis prætextu audeat vel præsumat."—*Ibid.*

the titles designate the authors or only the singers of the psalms.

For these reasons I shall not undertake to explain these different titles; only I shall give at the head of each psalm a short summary of what it contains.

VI. The Composition of the Psalms.

The learned discuss the question whether David and the other inspired authors wrote the psalms in verse or in prose.

Joseph Scaliger, in his "Notes on the Chronicle of Eusebius," thinks that the psalms were not written in verse, but in prose; although one finds in them, he adds, all the ornateness of poetry. Dom Calmet expresses the same opinion.

The Psalms composed in Verse.

St. Jerome,[1] and after him nearly all the learned, hold, on the cont ary, that the psalms were cómposed in verse.

Impossibility of Determining the Metre.

As for determining the kind of verses and for stating precisely whether they are prosodical or syllabical, with or without rhyme, —this is what no one has ever been able nor will be able to do, since the character of the metre in use among the Hebrews is unknown, their language having become entirely strange to us. We are also ignorant of the Hebrew pronunciation; for of old Hebrew was written without vowels, the number of which, owing to the vowel points introduced by the Rabbinists, went on increasing or diminishing according as the new punctuation increased or diminished the number of syllables. According to Xavier Mattei, the Hebrews wrote their poetic works in verses of free rhythm, without restricting themselves to any determined number of syllables, and without caring for artificial connections, the verses nearly resembling the choruses of the Greek tragedies.

Having said thus much about these preliminary questions, I pass to the explanation of the psalms. Nevertheless, before entering upon this matter I wish, for the benefit of those persons who are obliged to say the breviary, to offer a few more reflections which may help them much to recite it well, that is, with attention and devotion.

[1] *Præf. in Job.*

VII. The Recitation of the Office.

The Great Importance of the Divine Office as regards the Faithful.

To praise God, to thank him for his benefits, to ask of him the graces necessary to eternal salvation—this is what should be here below the only occupation of all men. But because seculars are absorbed by worldly occupations, the Church wishes that not only ecclesiastics, but that religious of both sexes should consecrate at least certain hours of the day to praising God, and praying to him for all the faithful as well as for the welfare of Christian society. Hence when the clerics, personifying in some way the whole Christian people, present themselves before God in order to recite the divine Office, it is a prayer truly universal that they offer before the throne of the Divinity. "There is no doubt," says St. Thomas of Aquin, "that the prayer is universal which the ministers of the Church offer to God in the name of the people."[1]

The same holy Doctor thus shows us that in the divine Office there is a public function, imposed upon clerics for the preservation and increase of the Church. He says: Since to the chant of the hymns and the psalms the divine Office is celebrated, there is accomplished in the Church of God a public ministry, organized for the good of all."[2] St. Bernard had already said that upon ecclesiastics is chiefly incumbent a triple charge: to preach the word of God, to give good example, and to pray for all. "There are three obligations that remain to us: preaching, good example, prayer; and the latter surpasses the other two;"[3] this he adds, in order to exalt prayer above eloquence and the most beautiful examples of virtue.

The Divine Office specially important to Priests.

We thence understand what terrible punishments God reserves for those who, obliged to recite the Office, abstain from

[1] "Communis quidem oratio est, quæ per ministros Ecclesiæ, in persona totius fidelis populi, Deo offertur."—2. 2, q. lxxxiii., a. 12.

[2] "Orationibus et Psalmis vacare in Ecclesia, divinum Officium celebrando, est quoddam opus publicum ad Ecclesiæ edificationem ordinatum."—*Opusc.* xxix., c. 5.

[3] "Manent tria hæc: verbum, exemplum, oratio; major autem his est oratio."—*Epist.* 201, n. 3.

saying it either through wearisomeness or in order to give themselves to worldly amusements. But let us leave these persons who are struck with blindness, and let us speak of those who recite the Office in a careless manner. What a pity to see how certain priests recite the breviary in the streets, at some window, their eyes fixed on those passing by, or in the society of friends, with whom they laugh and jest, thus intermingling the divine praises with worldly and improper conversation, without paying any attention to the sacred words. If any one of them, when admitted to the presence of a great personage of this world, dared to speak to him in this way, he would certainly be driven away and punished. Alas! some priests have the audacity to treat God as if their mission was not to honor but to dishonor him.

What Treasures of Grace one finds in the Office.

On the other hand, when one recites the Office with attention, what merit and what profit does one derive from it. What lights are then obtained from the divine words! With what holy maxims is the soul penetrated! How many acts of love, of confidence, of humility, of contrition, may one not make by merely paying attention to the verses that one recites! Above all, what beautiful prayers are found in each psalm! There is no doubt that, when recited with faith and fervor they merit treasures of grace, according to the infallible promise made by our Lord that he would hear whoever prays to him: *Ask, and it shall be given you.*[1] *For every one that asketh, receiveth.*[2]

What Happiness is Enjoyed in Reciting the Office.

I add that the Office, recited without devotion and with the only thought of finishing it as soon as possible, becomes one of the heaviest burdens and at the same time is so tedious as to seem to be of an interminable length; on the contrary, when it is recited with devotion, with a true desire of profiting by it, by applying mind and heart to the sacred words, its burden becomes light and sweet: of this all the saints have had experience. The saints found more pleasure in reciting the Office

[1] "Petite et dabitur vobis."—*Matt.* viii. 7.

[2] "Omnis enim qui petit, accipit."—*Luke,* ix. 10.

than worldlings find in the midst of pastimes and amusements. One single Office recited with devotion may gain for us many degrees of glory in heaven. What treasures of merit will not they, then, amass after they have recited the breviary for thirty or forty years with the required devotion and piety!

This is what has inspired me with the difficult undertaking of translating the psalms. May those who by the duty of their state are bound to recite the breviary, recite it with merit and profit to their souls! May they, while escaping the misfortune of reciting the breviary badly, be spared the pain of having one day to render a terrible account before the tribunal of God and then to expiate the innumerable faults that they have committed!

Explanation

OF

THE PSALMS AND CANTICLES.

Sunday at Matins.

INVITATORY.—PSALM XCIV. OF THE PSALTER.

Several corrections were made in this psalm by St. Jerome; but the Church, not having introduced them into the invitatory of the Office, it follows that we recite it in the breviary as it was recited according to the ancient version.

St. Paul declares (*Heb.* iii. 7, and iv. 7) that in this psalm everything directly refers to Jesus Christ; and since we understand this psalm as proclaiming God, the Creator, and at the same time the Saviour of the world, it is to him as to our supreme Pastor that the Holy Ghost exhorts us to address our praises, and to hearken to him.

1. VENITE, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

1. COME let us praise the Lord with joy: let us joyfully sing to God our Saviour.

Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

2. Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

2. For the Lord is a great God, and a great King above all gods.

For in his hand are all the ends of the earth: and the heights of the mountains are his.

3. Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum: ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

3. For the sea is his, and he made it: and his hands formed the dry land.

Come let us adore and fall down: and weep before the Lord that made us.

For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

4. Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

5. Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

4. To-day if you shall hear his voice, harden not your hearts;

As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

5. Forty years long was I offended with that generation, and I said: These always err in their heart.

And these men have not known my ways: so I swore in my wrath they shall not enter into my rest.

1. "*Præoccupemus faciem ejus in confessione.*" Before the rising of the sun, let us be found in the presence of the Saviour, to praise him and to confess to him our faults. St. Augustine says: "*Est confessio laudantis, confessio gementis.*—There is the confession of him who praises, and the confession of him who mourns."

2. "*Omnes deos*—All the false gods and all the kings of the earth." "*Altitudines montium*—Earthly powers," according to St. Augustine; that is to say: The Lord regards alike the powerful of the world and the poor whom the world despises; for all are in his power; therefore he does not reject any of his people.

4. "*Sicut in exacerbatione . . .*" It must here be remarked that this passage is in the Office, as it was anciently read in the psalm; but it was afterwards corrected, as it is now in the psalter, where we read: "*Sicut in irritatione, secundum diem tentationis in deserto, ubi tentaverunt me patres vestri; probaverunt me, et viderunt opera mea.*" This version, with which the English translation agrees, better explains the text, of which the sense is as follows: It is God who here speaks to the Hebrews, and he says to them: Harden not your hearts, as you did formerly when you provoked me to anger in the wilderness, where your fathers wished to tempt me, to see whether I was the true God, when in that barren and utterly destitute place they sought for water, bread, and flesh; they found by experi-

ence at the sight of my wonderful works that I can do all things according to my own pleasure.[1]

5. "*Proximus.*" Instead of this word, we read in the corrected version, or the psalter, *Offensus;* and St. Paul says, *Infensus* (*Heb.* iii. 10). But it is the same thing, as Du Hamel and Bellarmine remark, if *Proximus* is put for *Proximus ad ulciscendum.*—"*Semper hi errant corde; ipsi vero non cognoverunt vias meas.*" They have always a perverse heart; they do not wish to know my righteous judgments.—"*Requiem meam.*" My rest, that is to say, the land that I promised them.[2]

Psalms of the First Nocturn.

Psalm I. Of the Office and of the Psalter.

The object that David proposes to himself in this psalm is to convince us that God bestows happiness only upon the just in order to be happy; we must, therefore, begin to be just.

1. Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiæ non sedit:

2. Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.

3. Et erit tamquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo:

4. Et folium ejus non defluet: et omnia quæcumque faciet, prosperabuntur.

5. Non sic impii, non sic: sed tamquam pulvis, quem projicit ventus a facie terræ.

6. Ideo non resurgent impii in judicio: neque peccatores in concilio justorum.

7. Quoniam novit Dominus viam justorum: et iter impiorum peribit.

1. Blessed *is* the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

2. But his will *is* in the law of the Lord, and on his law he shall meditate day and night.

3. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season:

4. And his leaf shall not fall off: and all whatsoever he shall do, shall prosper.

5. Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

6. Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

7. For the Lord knoweth the way of the just: and the way of the wicked shall perish.

[1] See *Psalm* lxxvii. 21.

[2] "*Juravi*" (*Num.* xiv. 28).—"*Si introibunt.*" Formula of impre-

1. "*In cathedra pestilentiæ non sedit.*" That is to say: Who does not teach false and pernicious doctrines.—Instead of the word *Pestilentiæ*, St. Jerome has *Derisorum*, which according to the proper Hebrew signification means scoffers, or impostors who teach falsehood. The Septuagint have understood the same expression in the sense of pests, or chair of pestilence. These renderings, however, come to much the same sense; for the impious, such as atheists and heretics, are, as is explained by St. Athanasius, St. Augustine, St. Basil, the pest of the world by the false and pernicious doctrines that they teach.[1]

2. The just man wills what God ordains in his law; hence he continually meditates on it.

4. This tree will always preserve its leaves, which will help to ripen the fruit; thus will all the works of the just man prosper.[2]

5. "*Pulvis.*" Pagnini translates the Hebrew word by *Gluma:* chaff, light straw or husks that are separated from the seed by threshing, winnowing, etc.

6. "*Non resurgent.*" That is, according to the Hebrew text: *Non stabunt, non subsistent*—they shall not stand, shall not keep their ground; and according to the Chaldee version: *Non justificabuntur*—they shall not be justified (Bossuet). This means that the wicked at the last judgment will not be able to oppose the just vengeance of Jesus Christ.—St. Augustine explains this verse by saying that the wicked will not rise again to be judged because they are already condemned to punishment—*Non resurgent ut judicentur, quia jam pœnis destinati sunt.* We should, however, here remark that the expression *Non resurgent* does not mean that the wicked will not rise on the day of judgment; since we read in St. Matthew (xxv. 31–4) that all men, just and sinners, must then rise; and this St. Paul expresses still more clearly in this passage: "We shall

catory oath. See Psalm lxxxviii. 35. St. Paul admirably comments on these last two verses, 4 and 5, in his Epistle to the Hebrews, ch. 3 and 4.

[1] We remark in this first verse a triple gradation of sinfulness: 1. *Abiit*, one turns away from good; *Stetit*, one takes part in evil; *Sedit*, one settles down in it through habit. 2. *Consilio*, temptation; *Via*, the going astray; *Cathedra*, the giving of scandal. 3. *Impiorum*, bad principles; *Peccatorum*, bad conduct; *Pestilentiæ*, utter corruption.

[2] Jeremias (xvii. 8) employs and develops nearly the same comparison.

all stand before the judgment-seat of Christ —*Omnes enim stabimus ante tribunal Christi*" (*Rom.* xiv. 10). Moreover, the Apostle himself explains to us how we are to understand the expression, "*Non resurgent*" of the psalm, when he elsewhere says: "We shall all indeed rise again; but we shall not all be changed—*Omnes quidem resurgemus, sed non omnes immutabimur*" (1 *Cor.* xv. 51). He wishes thereby to say that all men will rise again, but all will not obtain the happiness of having a spiritual and heavenly body, such as the just will receive, according to what he had written just before in verses 44–49: "It is sown a natural body, it shall rise a spiritual body. . . . Therefore, as we have borne the image of the earthy, let us also bear the image of the heavenly—*Seminatur corpus animale, surget corpus spirituale. . . . Igitur, sicut portavimus imaginem terreni, portemus et imaginem cœlestis.*" The words *Non resurgent*, thus understood, agree well with the Hebrew text and with the Chaldee version, so that the verses "The wicked shall not rise again in judgment, nor sinners in the council of the just," may easily be explained in this sense: that the wicked, as the dust or fine chaff or light straw which the wind carries away, will be separated from the just, who are the good grain, according to what we read in the Gospel: "Gather up first the cockle . . . to burn, but the wheat gather ye into my barn. The angels shall go out and shall separate the wicked from among the just—*Colligite primum zizania . . . ad comburendum; triticum autem congregate in horreum meum. Exibunt Angeli, et separabunt malos de medio justorum* (*Matt.* xiii. 30, 49).

7. *Novit.* That is to say, approves and blesses. *Peribit*, shall end in ruin.[1]

Psalm II. Of the First Nocturn.

This psalm taken in its literal sense is entirely a prophecy of the reign of Jesus Christ, as the Apostles themselves teach us in the fourth chapter of the Acts: "*Domine, . . . qui, Spiritu Sancto, per os patris nostri David, pueri tui, dixisti: Quare fremuerunt gentes, et populi*

[1] To be known by the Lord, says St. Augustine, is to live; to be ignored by him is to perish. See Psalm xxxvi. 18. Jesus Christ has also said in the same sense: "I know you not—*Nescio vos*" (*Matt.* xxv. 12).

meditati sunt inania? Astiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus . . . Lord, who by the Holy Ghost, by the mouth of our father David, thy servant, hath said: Why did the Gentiles rage, and the people meditate vain things: The kings of the earth stood up, and the princes assembled together against the Lord, and against His Christ" (*Acts*, iv. 24). They then continue to speak of the conspiracies that were formed against Jesus Christ by Herod and Pilate in union with the Gentiles and the Jews. In fact, certain Protestant interpreters, and even some Catholic commentators, wish that this psalm should be understood, in a literal sense, of the reign of David. But D. Xavier Mattei wisely observes that this is a novel opinion, prevailing among Protestants, and worthy of our condemnation, since we should hold to the interpretation given by holy Scripture in the Acts of the Apostles; the more so since to apply this psalm to David we must do too great violence to the text, the expression of which so clearly refers to the reign of Jesus Christ. To which Xavier Mattei, conformably to the principles laid down in the preface of his work, adds that sometimes holy Scripture has for its literal sense only the spiritual sense, without supporting any other hidden sense. Consequently, he says, when according to the interpretation of the Apostles this psalm offers so evident a prophecy of the reign of Jesus Christ, what reason is there to apply it to the reign of David? "What rashness," says St. Jerome, "to look for the sense of this psalm after St. Peter himself has given it to us! what boldness to dare to contradict what he says in the Acts of the Apostles!—*Audacia est hunc psalmum interpretari velle post Petrum; imo de eo sentire aliud quam in Actibus apostolorum dixerit Petrus.*" Bellarmine also says: "To seek in this psalm a literal sense applicable to David appears to me to be the height of error—*Omnino errare videntur qui ad litteram de Davide hunc psalmum explicare nituntur.*"

1. QUARE fremuerunt Gentes, et populi meditati sunt inania?

2. Astiterunt reges terræ, et principes convenerunt in unum adversus Dominum, et adversus Christum ejus.

3. Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

4. Qui habitat in cœlis, irridebit eos: et Dominus subsannabit eos.

5. Tunc loquetur ad eos in

1. WHY have the Gentiles raged, and the people devised vain things?

2. The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

3. Let us break their bonds asunder, and let us cast away their yoke from us.

4. He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5. Then shall he speak to

ira sua, et in furore suo conturbabit eos.

6. Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus.

7. Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

8. Postula a me, et dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terræ.

9. Reges eos in virga ferrea, et tamquam vas figuli confringes eos.

10. Et nunc reges intelligite: erudimini qui judicatis terram.

11. Servite Domino in timore: et exultate ei cum tremore.

12. Apprehendite disciplinam, nequando irascatur Dominus, et pereatis de via justa.

13. Cum exarserit in brevi ira ejus, beati omnes, qui confidunt in eo.

them in his anger, and trouble them in his rage.

6. But I am appointed king by him over Sion his holy mountain, preaching his commandment.

7. The Lord hath said to me: Thou art my son, this day have I begotten thee.

8. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

9. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

10. And now O ye kings understand: receive instruction you that judge the earth.

11. Serve ye the Lord with fear: and rejoice unto him with trembling.

12. Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

13. When his wrath shall be kindled in a short time, blessed are all they that shall trust in him.

1. This verse predicts that it will be in vain that so many enemies conspire against the Messias. St. Jerome translates the words *Fremuerunt* and *Meditati sunt* in the future tense; but Bellarmine rightly says that here the version of the Vulgate, which agrees with the Septuagint, should be preferred; for in the Acts of the Apostles, as we have seen, the two verbs are in the past tense. The words "*Meditati sunt inania*—they have devised vain things," are used, because these enemies while endeavoring to destroy the kingdom of Christ only cooperated in its establishment.

2. "*Reges . . . et principes.*" By these kings and princes are meant not only Herod, Pilate, and the chief priests of the Jews, but also all the emperors and all the kings of the Gentiles who have persecuted the Church of Jesus Christ. "*Adversus Dominum,*

et adversus Christum ejus." The prophet intimates thereby that the enemies in persecuting Christ have also made war against God; for the Messias, by his miracles had proved that he was the Son of God. As to the first word of the verse, "*Astiterunt*," according to the sense of the Hebrew text, it is properly to be understood of the counsel that the Jews took among themselves to compass the arrest and the death of Jesus Christ.

3. David makes the enemies of God and of Christ speak here. They say: Let us free ourselves from their rule and their laws. "*Jugum.*" Instead of *jugum ipsorum*—their yoke, St. Jerome has *laqueos eorum*—their snares. The wicked hate the laws of God; they regard them only as a yoke, and as insupportable chains.

4. David announces that God will dissipate and confound all the plots of his enemies, and will turn their designs to ridicule. This was accomplished by the destruction of idolatry, the dispersion of the Jews, and the conversion of the Gentiles to the faith.

5. God spoke to the wicked, and confounded them, not by words, but by the terrible punishments that he inflicted on them. "*In ira sua, et in furore suo.*" We here observe that God never does anything in anger, as men do when they act through passion and with trouble of mind; for the Lord disposes and does everything with moderation and in tranquillity. "Thou judgest with tranquillity—*Cum tranquillitate judicas*" (*Wisd.* xii. 18). Hence, when one reads in Scripture that God becomes angry, we are to understand that he chastises sinners, not to conduct them to eternal salvation, as he often does in regard to some whom he chastises in order to bring them to repentance, but only that he is chastising them solely to punish them, and to give free course to his justice.

6. "*Ego autem constitutus sum Rex ab eo super Sion, montem sanctum ejus.*" Here it is Jesus Christ that speaks; he will say to them: I have been made king, not by men, but by God, my Father, over his holy mountain of Sion; that is to say, over his Church, which, as St. Augustine says, was prefigured by the city of Jerusalem, of which Mount Sion was the principal part, and most beloved by God. "*Prædicans præceptum ejus.*" This means: I have been appointed king that I might publish his commandment. According to the Hebrew we here read: *Nar-*

rabo ad decretum—I will declare for a decree. Substantially, the words *Præceptum* and *Decretum* signify the same thing; namely, the decree whereby God established the kingdom of Jesus Christ to be propagated throughout the world. The terms of the decree are as follows (see verse 7):

7. "*Filius meus es tu, ego hodie genui te.*" The literal sense of this word of the eternal Father, in the mind of the Holy Ghost, is threefold, as Cardinal Bellarmine and Menochius well remark. The first sense is that of the eternal generation of Jesus Christ as the Word and the eternal Son of God, according to what St. Paul writes: "Being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time: Thou art My Son, to-day have I begotten Thee?—*Tanto melior Angelis effectus, quanto differentius præ illis nomen hereditavit cum enim dixit aliquando Angelorum: Filius meus es tu, ego hodie genui te?*" (*Heb.* i. 4.) Hence St. Augustine rightly says that this passage is to be understood literally of the eternal generation by which the Word was from all eternity begotten by the Father, in contradistinction to the angels who are the ministers of God created in time. We read the words: *Hodie genui te*—To-day have I begotten Thee; "Hodie"—*To-day*, because eternity is an actual duration, without beginning and without end, as St. Augustine well explains, speaking of this psalm: "In eternity nothing is either past or future, but only the present; because whatever is eternal, always is.—*In æternitate, nec præteritum quidquam est, nec futurum, sed præsens tantum; quia, quidquid æternum est, semper est.*" Bossuet (*Suppl. in Ps.* ii. 7) says that it would be difficult to find in the psalms a passage in which Jesus Christ is more expressly affirmed to be the true Son of God. The second literal sense refers to the resurrection of Jesus Christ, according to what we read in the Acts of the Apostles: "And we declare unto you that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus again, as in the sacred psalm also is written: Thou art My Son, this day have I begotten Thee.—*Et nos vobis annuntiamus eam quæ ad patres nostros repromissio facta est: Quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum, sicut et in Psalmo secundo scriptum est: Filius meus es tu, ego hodie genui te*" (*Act.* xiii. 32, 33). The resurrection is,

in fact, a certain regeneration, according to what we read in St. Matthew: "In the regeneration, when the Son of Man shall sit, etc.—*In regeneratione cum sederit Filius hominis,*" etc. (*Matt.* xix. 28). The third sense, also literal, has reference to the temporal generation of Jesus Christ according to the flesh. Such is the opinion of St. Cyprian (*Testim. adv. Jud.* l. 2. c 8), and of St. Fulgentius (*Contra Arian. resp.* 3); this is well confirmed by these words of the Apostle: "So Christ also did not glorify himself that he might be made a high-priest: but he that said unto him: Thou art My Son, this day have I begotten Thee.—*Sic et Christus non semetipsum clarificavit, ut Pontifex fieret; sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te*" (*Heb.* v. 5). In the Introit of the first Mass of Christmas the Church applies the quoted words of this psalm to the mystery of the day. We here add that the holy Fathers understand these words of Isaias: "Who shall declare his generation?—*Generationem ejus quis enarrabit?* (*Is.* liii. 8), as referring not only to the divine generation, but also to the human generation of Jesus Christ.

8. The eternal Father continues: Since Thou art my Son by nature, it is just that Thou shouldst have dominion over all the nations and over the whole earth, as Thy inheritance and possession.—St. Augustine understands this of the spiritual power that Jesus Christ has over the Church, which through his merits was to be spread through the entire world, according to what our Saviour has himself said: "All power is given to me in heaven and on earth—*Data est mihi omnis potestas in cœlo et in terra*" (*Matt.* xxviii. 18).

9. This is understood of the power that Jesus Christ has to reward the good and to punish the wicked as easily as the potter can break with a rod of iron his vessels of clay. The rod of iron signifies, moreover, the righteous and inflexible justice of Jesus Christ, which no one can resist.

10. That is to say: You, then, who are kings, and as such exercise the office of judges on earth, understand what is your duty, and learn to perform it well.[1]

11. "*Exsultate ei cum tremore.*" St. Augustine thus comments on these words: "In rejoicing, that we give thanks; in

[1] We may add: Acknowledge the king and the supreme Judge whom God places over you, and think of serving him only.

trembling, lest we fall.—*In exsultatione, ut gratias agamus, in tremore, ne cadamus*" (*In Ps.* l. n. 4). By the word *Timore*, according to the Hebrew, we understand the piety of the children towards their father; that is to say, that filial love with which kings and judges should serve God. The verse may therefore be thus explained: Serve the Lord with filial fear and with joy, hoping for reward if you observe justice, and fearing punishment if you do not observe it.

12. This verse signifies: Accept lovingly the law of God, and observe it, lest he be angry with you if you do not observe it, and lest he permit you to stray from the path of justice.

13. Unhappy those that wound justice and that are the cause why God becomes angry with them and hastens to punish them. Happy, on the contrary, are those that trust in God, because he will give them light and strength which they will need in order not to stray from the right path.

Psalm III. of the First Nocturn.

This psalm has for its title: *Psalmus David*[1] *cum fugeret a facie Absalonis filii sui*—David flying before his son Absalom. It was therefore to David fleeing from the persecutions of the unfortunate Absalom that is commonly applied the literal sense of this psalm. But in the mystical sense, according to St. Jerome, St. Augustine, Bede, Theodoret, and others, David here represents Jesus Christ considered in his Passion and in his resurrection. We would here once more remark on the subject of the enemies from whom the royal prophet endured persecution, that all the psalms when they speak literally are to be understood mystically of all the internal and external enemies, especially of our most powerful and most dangerous enemies,—I mean the devils who are plotting against our eternal salvation.

1. Domine quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.	1. Why, O Lord, are they multiplied that afflict me? many are they who rise up against me.
2. Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.	2. Many say to my soul: There is no salvation for him in his God.

[1] Bellarmine observes that *David* is here in the dative case, as is proved by the Greek version; consequently these words signify: *Psalmus a Deo inspiratus Davidi*—A psalm inspired by God into David. He adds that the principal object that the Holy Ghost had in view appears to be Jesus Christ himself, of whom David was the figure.

3. Tu autem Domine susceptor meus es, gloria mea, et exaltans caput meum.

4. Voce mea ad Dominum clamavi: et exaudivit me de monte sancto suo.

5. Ego dormivi, et soporatus sum: et exurrexi, quia Dominus suscepit me.

6. Non timebo millia populi circumdantis me: exurge Domine salvum me fac, Deus meus.

7. Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.

8. Domini est salus: et super populum tuum benedictio tua.

3. But thou O Lord art my protector, my glory, and the lifter up of my head.

4. I have cried to the Lord with my voice: and he hath heard me from his holy hill.

5. I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

6. I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

7. For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

8. Salvation is of the Lord: and thy blessing is upon thy people.

2. They tell me that there is no salvation for me, although I trust in my God.

"*Ipsi . . . Ejus.*" According to the Greek, these pronouns are masculine. Striking features of resemblance: David is betrayed by Achitophel, who ends by hanging himself (2 *Kings*, xvii. 23); Jesus Christ is betrayed by Judas, who ends in the same way. David is persecuted by his own people; Jesus hears the Jews crying out to Pilate: "Away with him, away with him, crucify him. . . . We have no king but Cæsar.—*Tolle, crucifige eum. . . . Non habemus regem, nisi Cæsarem*" (*John*, xix. 15). David hears these words: "There is no salvation for him in his God.—*Non est salus ipsi in Deo ejus.*" Jesus hears these other words: "He trusteth in God; let him now deliver him if he will have him.—*Confidit in Deo; liberet nunc, si vult eum*" (*Matt.* xxvii. 43).

3. "*Gloria mea, et exaltans caput meum.*" That is to say: "Thou art the cause of my glory; it is Thou that consolest me: I walked with my head bowed down under the weight of sorrows, and Thou hast now enabled me to lift it up again with joy.

4. "*De monte sancto suo.*" That is, from his high heaven.

5. This verse means: In the midst of persecution I took a

tranquil and sweet repose; then I awoke and arose without disquietude, seeing that the Lord had taken me under his protection.—These are words that mystically apply to Jesus Christ when he wished to be stretched on the cross and there give up his life, and then wished to rise again from the dead by the power of his divinity.

7. "*Percussisti omnes adversantes mihi sine causa.*" According to the Hebrew, we translate: *Percussisti omnes hostes meos in maxilla.* The Septuagint, however, have: *Sine causa.* Bellarmine thinks that the Septuagint have been able to translate thus, because the Hebrew text, which they used, was more correct than that which we have.

8. "*Domini est salus.*" According to the Hebrew, it is *Domino salus.* That is, salvation should be referred to God, and it is only from him that we should hope for it. Salvation is the blessing that the Lord gives to his servants; for to bless on the part of God means to do good.

Psalm IV. of the First Nocturn, which is Psalm VI. of the Psalter.

According to the most probable opinion of the learned, this psalm, taken in the literal sense, properly refers to the penitence of David. Hence it is, conclusively, the prayer of the sinner who fears the blows of the divine justice, and who strives to become reconciled with his God. It is the first of the Penitential Psalms.

1. Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

2. Miserere mei Domine quoniam infirmus sum: sana me Domine, quoniam conturbata sunt ossa mea.

3. Et anima mea turbata est valde: sed tu Domine usquequo?

4. Convertere Domine, et eripe animam meam: salvum me fac propter misericordiam tuam.

5. Quoniam non est in morte qui memor sit tui: in inferno autem quis confitebitur tibi?

6. Laboravi in gemitu meo,

1. O Lord rebuke me not in thy indignation, nor chastise me in thy wrath.

2. Have mercy on me O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. And my soul is troubled exceedingly: but thou, O Lord, how long?

4. Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

5. For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

6. I have labored in my

lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

7. Turbatus est a furore oculus meus: inveteravi inter omnes inimicos meos.

8. Discedite a me omnes, qui operamini iniquitatem: quoniam exaudivit Dominus vocem fletus mei.

9. Exaudivit Dominus deprecationem meam, Dominus orationem meam suscepit.

10. Erubescant, et conturbentur vehementer omnes inimici mei: convertantur et erubescant valde velociter.

groaning, every night I will wash my bed: I will water my couch with my tears.

7. My eye is troubled through indignation: I have grown old amongst all my enemies.

8. Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication, the Lord hath received my prayer.

10. Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

1. This verse signifies: O Lord, punish me if Thou wilt, but not in Thy anger; that is to say: Chastise me as a father and not as a judge. Not to be punished here on earth after I have offended Thee would be to me the greatest punishment. I beg Thee, then, to punish me here below, in order that I may amend, and may avoid eternal death.—(See what is said on this point in Ps. ii. 5.)

2. "*Infirmus sum; sana me, Domine, quoniam conturbata sunt ossa mea.*" Have pity on me, O Lord! I am full of infirmities; heal me by strengthening me with Thy grace; for my very bones are troubled, that is, are trembling with weakness.

3. That is to say: My soul also is troubled, and much more so than my body; how long wilt Thou delay to come to my assistance?

4. "*Eripe animam meam.*" Deliver my soul from the many miseries and perils that surround it. "*Salvum me fac propter misericordiam tuam.*" Save me through Thy pure mercy; for I deserve nothing but punishment and hell itself.

5. "*In morte.*" In eternal death.

7. I have conceived great indignation against myself when considering the deformity of my sins, and when seeing myself growing old in the midst of my enemies, which are my vices and my bad habits.[1]

[1] To these we add the devils and sinners who have led him to offend

8. "*Qui operamini iniquitatem.*" Perverse enemies, who would also pervert me.

PSALM V. OF THE FIRST NOCTURN, WHICH IS PSALM VII. OF THE PSALTER.

Addressing himself to God, David represents to him his innocence and at the same time the anguish of his heart; this was at the time of the persecution that he had to endure from Saul or from Absalom—more probably from Saul. The holy king exhorts at the same time his enemies to be converted, and predicts to them the chastisement of heaven if they are not converted.[1]

1. DOMINE Deus meus in te speravi: salvum me fac ex omnibus persequentibus me, et libera me.

2. Nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

3. Domine Deus meus si feci istud, si est iniquitas in manibus meis:

4. Si reddidi retribuentibus mihi mala, decidam merito ab inimicis meis inanis.

5. Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam, et gloriam meam in pulverem deducat.

6. Exurge Domine in ira tua: et exaltare in finibus inimicorum meorum.

7. Et exurge Domine Deus meus in præcepto quod mandasti: et synagoga populorum circumdabit te.

1. O LORD my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

2. Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

3. O Lord my God, if I have done this thing, if there be iniquity in my hands:

4. If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

5. Let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory to the dust.

6. Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

7. And arise, O Lord my God, in the precept which thou hast commanded: and a congregation of people shall surround thee.

God, and from whom he has resolved to keep aloof (v. 8). Hence, penetrated with a true contrition, he feels in his heart that God hears him (v. 9); and he is filled with confidence and joy.

[1] In the prophetical sense, says Bellarmine, David represents the person of Jesus Christ, and that of all the just who are calumniated and persecuted.

8. Et propter hanc in altum regredere: Dominus judicat populos.

9. Judica me Domine secundum justitiam meam, et secundum innocentiam meam super me.

10. Consumetur nequitia peccatorum, et diriges justum, scrutans corda et renes Deus.

11. Justum adjutorium meum a Domino, qui salvos facit rectos corde.

12. Deus judex justus, fortis, et patiens: numquid irascitur per singulos dies?

13. Nisi conversi fueritis, gladium suum vibrabit: arcum suum tetendit, et paravit illum.

14. Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.

15. Ecce parturiit injustitiam: concepit dolorem, et peperit iniquitatem.

16. Lacum aperuit, et effodit eum: et incidit in foveam quam fecit.

17. Convertetur dolor ejus in caput ejus: et in verticem ipsius iniquitas ejus descendet.

18. Confitebor Domino secundum justitiam ejus: et psallam nomini Domini altissimi.

8. And for their sakes return thou on high. The Lord judgeth the peoples.

9. Judge me, O Lord, according to my justice, and according to my innocence in me.

10. The wickedness of sinners shall be brought to naught, and thou shalt direct the just; the searcher of hearts and reins *is* God.

11. Just is my help from the Lord, who saveth the upright of heart.

12. God is a just judge, strong and patient: is he angry every day?

13. Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready.

14. And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

15. Behold he hath been in labor with injustice: he hath conceived sorrow, and brought forth iniquity.

16. He hath opened a pit and dug it: and he is fallen into the hole he made.

17. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18. I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

2. "*Animam meam.*" My soul, or my life.

3. "*Si feci istud.*" If I have done the wrong that is laid to my charge. This may mean that the enemies of David accused him of having wished to usurp the throne of Saul.

5. "*Conculcet in terra vitam meam.*" May he trample with

his feet the earth stained with my blood in the place where he will take away my life.[1]

6. This verse means: But if I am innocent, O Lord! show forth Thy just anger by punishing my enemies as they deserve. We should not here reproach David with having asked to be revenged upon his enemies; for we must understand him either as speaking in a prophetic manner, announcing the chastisements with which God would punish them, or as praying to God to send them temporal punishment that they may amend themselves.

7. "*In præcepto quod mandasti.*" That is to say: My God, arise in order to save innocence, according to the precept that Thou hast given to men to defend the innocent. "*Synagoga populorum.*" According to the Hebrew, *Congregatio tribuum:* The congregation of the tribes. That is to say: And then all the people shall gather around Thee, to praise the justice of Thy judgments.

8. "*Dominus judicat populos.*" It belongs to Thee, as the Lord of the universe, to judge the people.

10. The astuteness of sinners shall not avail them; for Thou who art God, and who knowest the secrets of their hearts, well knowest how to direct the just man, so that he may escape their snares.

11. The Lord will not fail to give me his just help; for he saves those that act with an upright heart.

12. "*Justus, fortis, et patiens; numquid irascitur per singulos dies?*" It must be here observed that the Hebrew presents another sense, namely, *Justus et fortis, et comminans* (*irascens*) *tota die.* Hence, according to the present Hebrew text, we read that God threatens or is angry every day; in the Vulgate, on the contrary, it is said that God does not threaten and is not angry every day. The version of the Septuagint[2] agrees with the Vulgate, and with Bellarmine I prefer to adhere to it for the reason already given, namely, that it is believed that the Hebrew text of the time of the Septuagint was more correct than that which we now have; the more so since, as Bellarmine

[1] There is in this verse a remarkable gradation.

[2] The literal translation of the Greek is: *Justus, et fortis, et patiens, et non iram adducens omni die.*

remarks, the sense as given in the Vulgate agrees better with the following verse.

13. This verse, united with the preceding one, signifies that God is not always angry and in the mind of punishing sinners as they deserve; but when they are obstinate and will not be converted, he will draw his sword and will punish them according to his justice; for this reason he always holds in readiness and has bent his bow to let fly the arrow of his just vengeance.

14. "*Vasa mortis.*" That is to say: The weapons that bring death.[1] "*Sagittas suas ardentibus effecit.*" By this is meant thunderbolts; such is precisely the explanation given by St. Jerome: *Sagittas suas ad comburendum ignitas effecit:* He hath set his arrows on fire to burn.

15. "*Concepit dolorem, et peperit iniquitatem.*" The sinner first conceives grief in his heart, that is, hatred against the just man, called grief, because it afflicts the soul of him who cherishes it; then he gives birth to iniquity by seeking to oppress the person whom he hates (*Job*, xv. 35; *Is.* lix. 4).

16. He has opened and dug a precipice, or a covered trap; but God has permitted that he should himself fall into it.

17. The evil that he wished to cause others shall descend upon himself.

18. Conclusion: As for myself, I will praise the justice of the Lord.

Psalm VI. of the First Nocturn, which is Psalm VIII. of the Psalter.

This psalm is a canticle composed in praise of the power, wisdom, and goodness of God, and especially of his goodness towards man. The multitude of the benefits received from God is therefore the subject of this psalm. Thus it is commonly understood by commentators. Nevertheless there are some who, on the authority of a passage of St. Paul (*Heb.* ii. 9), apply it not without probability to the person of Jesus Christ.

1. Domine Dominus noster, quam admirabile est nomen tuum in universa terra!

2. Quoniam elevata est magnificentia tua super cœlos.

1. O Lord, our Lord, how admirable is thy name in the whole earth!

2. For thy magnificence is elevated above the heavens.

[1] In holy Scripture the word *Vas* often means instrument. (See Psalm lxx. 24; *Is.* xxii. 24; *Jer.* l. 25 and li. 20.)

3. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

4. Quoniam videbo cœlos tuos, opera digitorum tuorum: lunam et stellas, quæ tu fundasti.

5. Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

6. Minuisti eum paulo minus ab Angelis, gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum.

7. Omnia subjecisti sub pedibus ejus, oves et boves universas: insuper et pecora campi.

8. Volucres cœli, et pisces maris, qui perambulant semitas maris.

9. Domine Dominus noster, quam admirabile est nomen tuum in universa terra!

3. Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

4. For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

5. What is man that thou art mindful of him? or the son of man that thou visitest him?

6. Thou hast made him a little less than the angels, thou hast crowned him with glory and honor: and hast set him over the works of thy hands.

7. Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

8. The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

9. O Lord, our Lord, how admirable is thy name in all the earth!

2. "*Super cœlos.*" Above the heavens, since the whole world cannot contain it.

3. "*Inimicum et ultorem.*" Satan Thy principal enemy, and the avenger of all Thy enemies. Some explain this verse, not according to the Vulgate, which has followed the Septuagint, but according to the Hebrew text, which instead of *Perfecisti laudem*—Thou hast perfected praise—signifies: *Fundasti fortitudinem*—Thou hast ordained strength. But be this as it may, we have translated it as is to be seen above: Even the very infants at the breast praise Thee perfectly, and confound Thy enemies. We must not depart from this interpretation, which is conformable to the Vulgate; for Jesus Christ himself rendered it authentic when after his entry into Jerusalem the children were heard to cry out: *Hosanna Filio David*—Hosanna to the Son of David! When the Pharisees murmured at this praise offered to our Lord, he said to them: "*Nunquam legistis, quia: Ex ore infantium et lactentium perfecisti laudem?*—Yea, have you never

read: Out of the mouth of infants and of sucklings thou hast perfected praise?" (*Matt.* xxi. 16.) We do not read the words. *Fundasti fortitudinem*—Thou hast ordained strength. Xavier Mattei justly observes that in all the passages of the psalter, or of any other book of the Old Testament, which are cited in the New Testament according to the version of the Septuagint, this version should be regarded as true and incontestable; and that if the Hebrew text differs from it, it should be corrected according to the Septuagint version. He adds that it is temerity to interpret such passages in a sense different from that given to them in the New Testament, excepting only certain passages that the Church has otherwise explained according to the Hebrew text, and that are susceptible of divers literal interpretations.

4, 5. That is to say: When I consider the marvels that Thou hast wrought in favor of man, how can I refrain from praising Thee and from crying out: What is man, for whom Thou hast so great mindfulness, and whom Thou dost favor with Thy visit? This agrees with what is said in the Canticle of Zachary: "*Benedictus Dominus Deus Israel, quia visitavit, et fecit redemptionem plebis suæ*—Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people." The Son of God comes himself to visit man, to take human flesh, and to redeem him from the slavery of the devil.

6-7-8. Although Thou hast given to man a nature little less than that of the angels, Thou hast nevertheless subjected to him all other creatures.[1]

9. Repetition of the first verse for the conclusion.

[1] This passage has a twofold meaning. In the literal sense, it is applicable to men whom God has made masters over all earthly things: "*Cœlum cœli, Domino, terram autem dedit filiis hominum*—The heaven of the heavens is the Lord's, but the earth hath he given to the children of men" (*Ps.* cxiii. 25). But in the figurative sense it applies to Jesus Christ, as St. Paul attests (*Heb.* ii. 6). God deigned to visit the human race by the Incarnation of the Word, who appeared then in some way inferior to the angels, especially in his Passion, but who afterwards was crowned with glory in his resurrection and ascension, when to his dominion were submitted the angels, men, and demons who, according to St. Augustine and Bellarmine, are typified by the animals that people

PSALM VII. OF THE FIRST NOCTURN, WHICH IS PSALM IX. OF THE PSALTER.

Among the interpreters there are some that see in this psalm, when taken in the literal sense, David thanking God for having given him the victory over his enemy; and when taken in the spiritual sense, Jesus Christ accomplishing the work of the Redemption, and thus subduing the devil, the great enemy of the human race. Others, whose opinion does not lack probability, regard this psalm as the portrait of the unhappy end of the wicked, who have lived in prosperity, and of the glorious end of the just, who have been living in tribulation.

1. CONFITEBOR tibi Domine in toto corde meo: narrabo omnia mirabilia tua.

2. Lætabor et exultabo in te: psallam nomini tuo Altissime.

3. In convertendo inimicum meum retrorsum: infirmabuntur, et peribunt a facie tua.

4. Quoniam fecisti judicium meum et causam meam: sedisti super thronum qui judicas justitiam.

5. Increpasti gentes, et periit impius: nomen eorum delesti in æternum, et in sæculum sæculi.

6. Inimici defecerunt frameæ in finem: et civitates eorum destruxisti.

7. Periit memoria eorum cum sonitu: et Dominus in æternum permanet.

8. Paravit in judicio thronum suum: et ipse judicabit orbem terræ in æquitate, judicabit populos in justitia.

1. I WILL give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most high.

3. When my enemy shall be turned back: they shall be weakened and perish before thy face.

4. For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

5. Thou hast rebuked the Gentiles, and the wicked one hath perished: thou hast blotted out their name for ever and ever.

6. The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

7. Their memory hath perished with a noise: but the Lord remaineth for ever.

8. He hath prepared his throne in judgment: and he shall judge the world in equity, he shall judge the peoples in justice.

the air, the earth, and the sea. "*Omnia dedit ei Pater in manus*—Knowing that the Father had given him all things into his hands" (*John*, xiii. 3). "*Omnia enim subjecit sub pedibus ejus*—For he hath put all things under his feet" (1 *Cor.* xiii. 26).

9. Et factus est Dominus refugium pauperi : adjutor in opportunitatibus, in tribulatione.

10. Et sperent in te qui noverunt nomen tuum : quoniam non dereliquisti quærentes te Domine.

11. Psallite Domino, qui habitat in Sion : annuntiate inter gentes studia ejus :

12. Quoniam requirens sanguinem eorum recordatus est : non est oblitus clamorem pauperum.

13. Miserere mei Domine : vide humilitatem meam de inimicis meis.

14. Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiæ Sion.

15. Exultabo in salutari tuo : infixæ sunt Gentes in interitu, quem fecerunt.

16. In laqueo isto, quem absconderunt, comprehensus est pes eorum.

17. Cognoscetur Dominus judicia faciens : in operibus manuum suarum comprehensus est peccator.

18. Convertantur peccatores in infernum, omnes Gentes quæ obliviscuntur Deum.

19. Quoniam non in finem oblivio erit pauperis : patientia pauperum non peribit in finem.

20. Exurge Domine, non confortetur homo : judicentur gentes in conspectu tuo.

21. Constitue Domine legislatorem super eos : ut sciant Gentes quoniam homines sunt.

22. Ut quid Domine reces-

9. And the Lord is become a refuge for the poor : a helper in due time in tribulation.

10. And let them trust in thee who know thy name : for thou hast not forsaken them that seek thee, O Lord.

11. Sing ye to the Lord, who dwelleth in Sion : declare his ways among the Gentiles :

12. For requiring their blood he hath remembered them : he hath not forgotten the cry of the poor.

13. Have mercy on me, O Lord : see my humiliation *which I suffer* from my enemies.

14. Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

15. I will rejoice in thy salvation : the Gentiles have stuck fast in the destruction which they prepared.

16. Their foot hath been taken in the very snare which they hid.

17. The Lord shall be known when he executeth judgments : the sinner hath been caught in the works of his own hands.

18. The wicked shall be turned into hell, all the nations that forget God.

19. For the poor man shall not be forgotten to the end : the patience of the poor shall not perish forever.

20. Arise, O Lord, let not man be strengthened : let the Gentiles be judged in thy sight.

21. Appoint, O Lord, a lawgiver over them : that the Gentiles may know themselves to be *but* men.

22. Why, O Lord, hast thou

sisti longe, despicis in opportunitatibus, in tribulatione?

23. Dum superbit impius, incenditur pauper: comprehenduntur in consiliis quibus cogitant.

24. Quoniam laudatur peccator in desideriis animæ suæ: et iniquus benedicitur.

25. Exacerbavit Dominum peccator: secundum multitudinem iræ suæ non quæret.

26. Non est Deus in conspectu ejus: inquinatæ sunt viæ illius in omni tempore.

27. Auferuntur judicia tua a facie ejus: omnium inimicorum suorum dominabitur.

28. Dixit enim in corde suo: non movebor a generatione in generationem sine malo.

29. Cujus maledictione os plenum est, et amaritudine, et dolo: sub lingua ejus labor et dolor.

30. Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem.

31. Oculi ejus in pauperem respiciunt: insidiatur in abscondito, quasi leo in spelunca sua.

32. Insidiatur ut rapiat pauperem: rapere pauperem, dum attrahit eum.

33. In laqueo suo humiliabit eum, inclinabit se, et cadet cum dominatus fuerit pauperum.

34. Dixit enim in corde suo: Oblitus est Deus: avertit faciem suam ne videat in finem.

35. Exurge Domine Deus, exaltetur manus tua: ne obliviscaris pauperum.

retired afar off? *why* dost thou slight *us* in our wants, in *the time* of trouble?

23. Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

24. For the sinner is praised in the desires of his soul: and the unjust man is blessed.

25. The sinner hath provoked the Lord, according to the multitude of his wrath he will not seek *him*.

26. God is not before his eyes: his ways are filthy at all times.

27. Thy judgments are removed from his sight: he shall laud it over all his enemies.

28. For he hath said in his heart: I shall not be moved from generation to generation, *and shall be* without evil.

29. His mouth is full of cursing, and of bitterness, and of deceit: under his tongue *are* labor and sorrow.

30. He sitteth in ambush with the rich in private places, that he may kill the innocent.

31. His eyes are upon the poor man: he lieth in wait in secret like a lion in his den.

32. He lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him *to him*.

33. In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

34. For he hath said in his heart: God hath forgotten, he hath turned away his face not to see the end.

35. Arise, O Lord God, let thy hand be exalted: forget not the poor.

36. Propter quid irritavit impius Deum? dixit enim in corde suo: Non requiret.

37. Vides, quoniam tu laborem et dolorem consideras: ut tradas eos in manus tuas.

38. Tibi derelictus est pauper: orphano tu eris adjutor.

39. Contere brachium peccatoris et maligni: quæretur peccatum illius, et non invenietur.

40. Dominus regnabit in æternum, et in sæculum sæculi: peribitis gentes de terra illius.

41. Desiderium pauperum exaudivit Dominus: præparationem cordis eorum audivit auris tua.

42. Judicare pupillo et humili, ut non apponat ultra magnificare se homo super terram.

36. Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require *it*.

37. Thou seest *it*, for thou considerest labor and sorrow: that thou mayest deliver them into thy hands.

38. To thee is the poor *man* left: thou wilt be a helper to the orphan.

39. Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

40. The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

41. The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

42. To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

3. "*Infirmabuntur.*" My principal enemy having been conquered, all those that follow him will be weakened and thrown into consternation.

6. "*Inimici.*" This word, as Menochius and Mattei observe, is in the genitive; hence the phrase is thus construed: *Framea inimici defecerunt in finem*—The arms of the enemy have entirely failed.

7. "*Cum sonitu.*" According to Bossuet: *Cum ingente rerum gestarum fama*—With the mighty fame of their deeds.

8. "*In judicio.*" According to the Hebrew: *Ad judicium.*

10. Therefore they that know and adore Thy name have great reason to trust in Thee, O Lord! because Thou hast never forsaken those that seek Thee in truth.

11. Praise the Lord who dwells in Sion, where he is adored as true God, differently from the idols that are found in the temples of the Gentiles; publish his works even among the most barbarous nations, that they too may praise him.

12. In examining the unjust deeds of men, he remembered the blood of the poor and their lamentations.

13. Here David turns to God in prayer.

14. "*De portis mortis.*" The perils of death. "*Filiæ Sion.*" That is to say, Jerusalem.[1]

15. I will rejoice in the salvation that Thou hast given me, since my enemies have fallen into the abyss of death, which they had prepared for me. "*In interitu.*" According to the Hebrew, *In fovea*, to which the word *Infixa* corresponds; and this signifies, according to Menochius: They are fallen into the mire, from which it is very difficult further to extricate themselves.

16. "*Quem absconderunt.*" Which they had secretly laid to catch me.

17. The Lord shall make himself known as the great God that he is, by exercising his just vengeance upon his enemies, and causing the sinner to be caught in the same toils that his hands had laid for others.

18. Malvenda thus interprets this passage: "*Convertantur in infernum; quasi dicat: Male peribunt*—They shall be turned into hell; as if he said: They shall perish miserably.' According to Menochius by the word *Infernum* we must understand hell, properly so called, the place destined for the punishment of the wicked: "*Non enim sepulchrum tantum significatur hoc loco, nomine Inferni, sed etiam pœnarum locus*—By the word *hell*, in this passage, not only is meant the grave, but also the place of punishment." This is also the opinion of Gordona. Hence this is the sense of the verse: Those that forget God during their life, will make a bad death, and will be sent to hell.

19. "*Non peribit in finem.*" The patience of the poor shall not utterly perish; that is, shall not always remain without recompense.

20. O Lord! show Thy power; let not sinful man prevail; let the nations be judged before Thee according to their merit.

21. Give them a legislator who by the severity of his punishments will curb and subdue them, that so they may know that they are men, that is, weak and mortal, obliged to obey Thee.[2]

[1] At the gates of the city, where usually was assembled a crowd of people. See Psalm lxxii. 28.

[2] Here the late Hebrew Doctors divide this psalm into two, making verse 22 the beginning of Psalm x. And again they join the psalms

22. "*Despicis in opportunitatibus.*" Why dost Thou appear to despise me, by not consoling me when I needed Thy help? (See verse 9.)

23. The proud man boasts in vain of his prosperity, and the poor man complains in vain of his misery.

25. The wicked man has irritated God, and he should become reconciled to God; but blinded by an excess of anger or of pride he will not seek to appease him.

26. "*Inquinatæ sunt viæ illius in omni tempore.*" All the actions of his life are always stained with sin.

27. He no longer thinks, O Lord! of Thy judgments, that is, of Thy precepts, nor of the punishments with which Thou threatenest him; therefore he seeks to lord it over, that is, to oppress his enemies.

28. "*Sine malo.*" St. Jerome translates: *Ero sine malo*—I shall be without evil.

29. "*Sub lingua ejus labor et dolor.*" His tongue serves only to bring sorrow and distress upon others.[3]

31. "*Quasi leo in spelunca sua.*" As a lion that lies in ambush in his cave, to seize and devour those that are passing by.

32. "*Oblitus est Deus.*" God does not care for the things here below; after having created them, he forgets them.

35. "*Exaltetur manus tua.*" Let Thy power be exalted against the wicked.

36. "*Non requiret.*" God does not care for human things; he does not trouble himself about them.

37. Thou seest, O Lord! and Thou dost look upon the sufferings of the poor; and when the time comes Thou wilt cause the wicked to fall into Thy hands to punish them.

38. "*Orphano.*" Those that are destitute of all help.

39. "*Brachium.*" Power. "*Quæretur peccatum illius, et non invenietur.*" According to St. Augustine: *Judicabitur de peccato suo, et ipse peribit propter peccatum suum*—He shall be judged for his sin, and he shall be lost on account of his sin. This interpretation seems to agree with what is said in the fol-

cxlvi. and cxlvii. into one, in order that the whole number of psalms should not exceed one hundred and fifty. In this manner the psalms are numbered in the Protestant Bible.

[3] God observes all that, and he will punish him; see verse 37

lowing verse: *Peribitis, gentes, de terra illius*—Ye Gentiles shall perish from his land. Hence the sinner shall be judged according to his iniquity, and he shall no longer be found, because he will be forever lost.

41. God will always hear the desire of the just who are afflicted; he will even hearken to the preparation of their heart; that is, the interior disposition that precedes their prayers.

42. "*Ut non apponat ultra magnificare se homo super terram.*" In order that men on earth may not continue to exalt themselves, that is to say, may not grow proud by exalting themselves against Thee and against their neighbor.

PSALM VIII. OF THE FIRST NOCTURN, WHICH IS PSALM X. OF THE PSALTER.

In this psalm the just are exhorted to place confidence in God during the time of persecution.

1. IN Domino confido: quomodo dicitis animæ meæ: Transmigra in montem sicut passer?

2. Quoniam ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde.

3. Quoniam quæ perfecisti, destruxerunt: justus autem quid fecit?

4. Dominus in templo sancto suo, Dominus in cœlo sedes ejus:

5. Oculi ejus in pauperem respiciunt: palpebræ ejus interrogant filios hominum.

6. Dominus interrogat justum et impium: qui autem diligit iniquitatem, odit animam suam.

7. Pluet super peccatores laqueos: ignis, et sulphur, et spiritus procellarum pars calicis eorum.

1. IN the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain like a sparrow?

2. For lo the wicked have bent their bow; they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

3. For they have destroyed the things which thou hast made: but what has the just man done?

4. The Lord *is* in his holy temple, the Lord's throne is in heaven.

5. His eyes look on the poor man: his eyelids examine the sons of men.

6. The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

7. He shall rain snares upon sinners: fire and brimstone and storms of wind *shall be* the portion of their cup.

8. Quoniam justus Dominus, et justitias dilexit: æquitatem vidit vultus ejus.	8. For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

1. This is a difficult verse; it is thus explained: In the Lord I put my trust; why, then, dost thou come to me[1] and say: Fly to the mountain as a sparrow, to escape the vexations that afflict thee in the place in which thou art? This language is that of the just man who rejects the suggestions of the devil. When the sparrows fear to be taken in the nets of the fowlers, they flee to the mountains, which are the places more safe for them; but the just man, who trusts in God, seeks no change of place; for he knows that there are everywhere temptations of the enemy, and that everywhere God helps him who trusts in him.

2. "*In obscuro.*" In the darkness of the night, according to the Greek version, to signify that it is difficult to guard against such attacks.

3. O Lord! says the psalmist, the wicked have destroyed the laws that Thou hast made, by persecuting the just who have given them no cause for doing so.

5. From the height of the heavens, where the Lord sits as a sovereign judge, his eyes look upon the poor man, and see all things; so that the Lord knows all that passes, as if he were interrogating men. Such is the explanation of Menochius: *Ac si interroganti, quid actum sit, responderent*—Just as if they were answering him when asking them what was done.[2]

6. The Lord puts questions, that is to say, he knows the just man to reward him, and he knows the wicked man to punish him; hence, says the psalmist, he that loves iniquity hates himself, because he draws down upon himself the divine vengeance.

7. The Lord will shower down upon sinners in this life snares by which they shall be involved in greater sins;[3] and in the

[1] "*Animæ meæ.*" A Hebraism for *Mihi.*

[2] The psalms, Bellarmine here remarks, are written in a poetical style; hence we see so many figures shine forth in them. For example, the word *eyelids* is put for the eyes; the word *eyes* for the mind; *to interrogate*, for to know perfectly, as after interrogations and a very exact examination.

[3] *Id est*, says Bellarmine, *sicut eos involvi quotidie in pluribus et majoribus peccatis, percutiendo eos cæcitate, et tradendo eos in reprobum*

next life he will rain upon them fire, sulphur, and storms; that is, most painful torments, which will be the portion of their chalice, or their inheritance, their eternal punishment; such shall be the fruit of their sins.

8. "*Æquitatem vidit vultus ejus.*" He considers the merit of each one, in order to punish the wicked and reward the just according to justice.

PSALM IX. OF THE FIRST NOCTURN, WHICH IS PSALM XI. OF THE PSALTER.

The confidence that we should have in the mercy of God and the fear that we should always have of his justice form the twofold subject of this psalm.

1. SALVUM me fac Domine, quoniam defecit sanctus: quoniam diminutæ sunt veritates a filiis hominum.

2. Vana locuti sunt unusquisque ad proximum suum: labia dolosa, in corde et corde locuti sunt.

3. Disperdat Dominus universa labia dolosa, et linguam magniloquam.

4. Qui dixerunt: Linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster Dominus est?

5. Propter miseriam inopum, et gemitum pauperum nunc exurgam, dicit Dominus.

6. Ponam in salutari: fiducialiter agam in eo.

7. Eloquia Domini, eloquia casta: argentum igne examinatum, probatum terræ purgatum septuplum.

8. Tu Domine servabis nos, et custodies nos a generatione hac in æternum.

1. SAVE me, O Lord, for there is now no Saint: truths are decayed from among the children of men.

2. They have spoken vain things every one to his neighbor: *with* deceitful lips, *and* with a double heart have they spoken.

3. May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

4. Who have said: We will magnify our tongue, our lips are our own, who is Lord over us?

5. By reason of the misery of the needy, and the groans of the poor; now will I arise, saith the Lord.

6. I will set him in safety: I will deal confidently in his regard.

7. The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times.

8. Thou, O Lord, wilt preserve us: and keep us from this generation forever.

sensum—That is, he will permit them to be daily involved in more and greater sins, by striking them with blindness, and delivering them over to a reprobate sense.

9. In circuitu impii ambulant: secundum altitudinem tuam multiplicasti filios hominum.

9. The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

1. "*Defecit sanctus.*" Men, even those that are reputed holy, have failed in keeping Thy precepts. "*Diminutæ sunt veritates a filiis hominum.*" They are found to be liars.

2. One seeks to deceive one's neighbor by telling him vain things that are nothing but knavish tricks; one speaks with a double heart when one thinks one thing and means another.[1]

3. Prophetic imprecation: the psalmist threatens with divine vengeance these deceivers and these proud men who boast of merits that they do not possess.

4. "*Linguam nostram magnificabimus.*" We will make ourselves esteemed by causing our tongues to prevail. This accords with the Hebrew, which is thus translated: *Linguæ nostræ vires addemus*—We will strengthen our tongue. "*Labia nostra a nobis sunt*"—We have our own mouth with which to defend ourselves. "*Quis noster dominus est?*"—Who is the master that will prevent us from speaking?

6. I will put the just into a place of safety; this I will do freely; no one will be able to resist me.

7. The words and the promises of the Lord are pure and sincere, free from all falsehood and all deceit; they are as silver tried by the fire in a crucible, and refined seven times, so that it is entirely purified from the earth or dross. "*Probatum terræ.*" St. Jerome translates this: *Separatum a terra.*

8. Thou wilt always preserve us from this race of proud and deceitful men.

9. The wicked surround the just that they may oppress them; and Thou, according to the depth of Thy judgments, permittest the wicked to increase in numbers, and to delight in the good things of this world.

Psalm X. of the First Nocturn, which is Psalm XII. of the Psalter.

Prayer that the just man addresses to God when he is tempted and afflicted by his enemies.

1. Usquequo Domine oblivisceris me in finem? Usque-

1. How long, O Lord, wilt thou forget me unto the end?

[1] As in Psalm XXVII. 4.

quo avertis faciem tuam a me?

2. Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

3. Usquequo exaltabitur inimicus meus super me? respice, et exaudi me Domine Deus meus.

4. Illumina oculos meos, ne umquam obdormiam in morte: nequando dicat inimicus meus: Prævalui adversus eum.

5. Qui tribulant me, exultabunt si motus fuero: ego autem in misericordia tua speravi.

6. Exultabit cor meum in salutari tuo: cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi.

how long dost thou turn away thy face from me?

2. How long shall I take counsels in my soul, sorrow in my heart all the day?

3. How long shall my enemy be exalted over me? Consider and hear me, O Lord, my God.

4. Enlighten my eyes, that I never sleep in death: lest at any time my enemy say: I have prevailed against him.

5. They that trouble me, will rejoice when I am moved: but I have trusted in thy mercy.

6. My heart shall rejoice in thy salvation: I will sing to the Lord who giveth me good things: yea I will sing to the name of the Lord the most high.

2. How long shall I remain agitated and sorrowful, taking counsel with myself, to find out the means of delivering myself from my enemies?

3. "*Respice, et exaudi me.*" Look down upon my affliction, and hearken to my prayers.

4. "*Ne umquam obdormiam in morte.*" That I may never consent to temptations, which would bring death to the soul.

5. "*In misericordia tua speravi.*" I have placed all my trust in Thy mercy; Thou wilt not permit me to fall beneath their attack.

6. I will rejoice, because I have been saved by Thy help, and I will not cease to thank Thee for having assisted me.

Psalm XI. of the First Nocturn, which is Psalm XIII. of the Psalter.

The prophet deplores the blindness and the corruption of the wicked, and especially of infidels.[1]

1. Dixit insipiens in corde suo: Non est Deus.

2. Corrupti sunt, et abomi-

1. The fool hath said in his heart, there is no God.

2. They are corrupt, and are

[1] See Psalm liii., as also the Epistle to the Romans, iii. 10, where the Apostle cites a part of this psalm.

nabiles facti sunt in studiis suis: non est qui faciat bonum, non est usque ad unum.

3. Dominus de cœlo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum.

4. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

5. Sepulchrum patens est guttur eorum: linguis suis dolose´ agebant, venenum aspidum sub labiis eorum.

6. Quorum os maledictione et amaritudine plenum est: veloces pedes eorum ad effundendum sanguinem.

7. Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt: non est timor Dei ante oculos eorum.

8. Nonne cognoscent omnes qui operantur iniquitatem, qui devorant plebem meam sicut escam panis?

9. Dominum non invocaverunt, illic trepidaverunt timore, ubi non erat timor.

10. Quoniam Dominus in generatione justa est, consilium inopis confudistis: quoniam Dominus spes ejus est.

11. Quis dabit ex Sion salutare Israel? cum averterit Dominus captivitatem plebis suæ, exultabit Jacob, et lætabitur Israel.

become abominable in their ways: there is none that doth good, no not one.

3. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

4. They are all gone aside, they are become unprofitable together: there is none that doth good, no not one.

5. Their throat is an open sepulchre: with their tongues they acted deceitfully; the poison of asps *is* under their lips.

6. Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7. Destruction and unhappiness in their ways, and the way of peace they have not known: there is no fear of God before their eyes.

8. Shall not all they know that work iniquity, who devour my people as they eat bread?

9. They have not called upon the Lord, there have they trembled for fear, where there was no fear.

10. For the Lord is in the just generation, you have confounded the counsel of the poor man: but the Lord is his hope.

11. Who shall give out of Sion the Salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice and Israel shall be glad.

1. "*Insipiens.*" The fool; since the infidel who denies God is not only impious, but is also bereft of reason, for the existence of God is evident for every one that has the use of reason. —"*In corde suo.*" He says this in his heart, because he does

not dare to say it to others, lest he should be laughed at as a fool.

2. "*Corrupti sunt.*" The wicked say that there is no God; because they are corrupt, first in their will, and then in their understanding.—"*In studiis suis.*" In following their passions.

3. The Lord has looked upon these unfortunate men to see whether any one of them knows God, and seeks him to love and obey him.

5. "*Sepulchrum patens.*" An open sepulchre, which, filled with corruption, exhales an infectious odor.—"*Venenum aspidum sub labiis eorum.*" They seem to keep beneath their tongue the venom of asps, to defame and outrage others.

7. Miserable that they are! their whole life is but affliction and sadness, because they did not wish to know the way to find peace, which consists in having before one's eyes the fear of God.[2]

9. Their obstinacy arises from their unwillingness to call upon the Lord for help, so that he may give them his holy fear. They fear to lose the divine grace, which brings with it every good.

11. But say the wicked: Who will come from Sion to save Israel?—But know that the Lord shall deliver his people from bondage, and its joy shall be great.

Psalm XII. of the First Nocturn, which is Psalm XIV. of the Psalter.

This psalm presents the portrait of a worthy minister of the altar, and at the same time that of the predestined soul, who also will have the happiness of being admitted for all eternity into the heavenly country.

1. Domine, quis habitabit in tabernaculo tuo: aut quis requiescet in monte sancto tuo?
2. Qui ingreditur sine macula, et operatur justitiam:
3. Qui loquitur veritatem in

1. Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?
2. He that walketh without blemish, and worketh justice:
3. He that speaketh truth in

[2] These three verses, 5, 6, 7, are not found in the Hebrew, nor in the Greek.—"*Contritio et infelicitas in viis eorum.*" Bellarmine and Menochius understand this passage in the active sense; that is to say: They spread everywhere ruin and desolation, and leave no one in peace.

corde suo, qui non egit dolum in lingua sua:

4. Nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.

5. Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dominum glorificat:

6. Qui jurat proximo suo, et non decipit, qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

7. Qui facit hæc, non movebitur in æternum.

his heart, who hath not used deceit in his tongue:

4. Nor hath done evil to his neighbor, nor taken up a reproach against his neighbors.

5. In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord:

6. He that sweareth to his neighbor, and deceiveth not, he that hath not put out his money to usury, nor taken bribes against the innocent:

7. He that doth these things shall not be moved forever.

7. "*Non movebitur in æternum.*" He shall surely dwell in heaven forever and ever.

Psalms of the Second Nocturn.

PSALM I. OF THE SECOND NOCTURN, WHICH IS PSALM XV. OF THE PSALTER.

The subject of this psalm, as St. Peter testifies (*Acts*, ii. 25),[1] is a prayer addressed to God by our Lord Jesus Christ during the three days that his holy body was lying in the sepulchre.—Resting on the authority of the prince of the apostles, Xavier Mattei and Father Rotigni rightly think that the literal sense and the spiritual sense are one and the same, and that thus the whole psalm directly refers to Jesus Christ raising his voice to his heavenly Father to address to him from the depth of the sepulchre the following prayer:

1. CONSERVA me Domine, quoniam speravi in te. Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

2. Sanctis, qui sunt in terra ejus, mirificavit omnes voluntates meas in eis.

3. Multiplicatæ sunt infirmitates eorum: postea accelerave-runt.

1. PRESERVE me, O Lord, for I have put my trust in thee. I have said to the Lord, Thou art my God, for thou hast no need of my goods.

2. To the Saints, who are in his land, he hath made wonderful all my desires in them.

3. Their infirmities were multiplied: afterwards they made haste:

[1] St. Paul also (*Acts*, xiii. 35).—As this whole psalm is a continual prayer, says Bellarmine, the last four verses cannot be understood of Jesus Christ without applying to him the entire psalm.

4. Non congregabo conventicula eorum de sanguinibus, nec memor ero nominum eorum per labia mea.

5. Dominus pars hereditatis meæ, et calicis mei: tu es, qui restitues hereditatem meam mihi.

6. Funes ceciderunt mihi in præclaris: etenim hereditas mea præclara est mihi.

7. Benedicam Dominum, qui tribuit mihi intellectum: insuper et usque ad noctem increpuerunt me renes mei.

8. Providebam Dominum in conspectu meo semper: quoniam a dextris est mihi, ne commovear.

9. Propter hoc lætatum est cor meum, et exultavit lingua mea: insuper et caro mea requiescet in spe.

10. Quoniam non derelinques animam meam in inferno: nec dabis sanctum tuum videre corruptionem.

11. Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

4. I will not gather together their meetings for blood-*offerings:* nor will I be mindful of their names by my lips.

5. The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6. The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

7. I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

8. I set the Lord always in my sight: for he is at my right hand, that I be not moved.

9. Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

10. Because thou wilt not leave my soul in hell: nor wilt thou give thy holy one to see corruption.

11. Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

1. "*Bonorum meorum non eges.*" That is to say, that God is the sovereign master of all things.

2. According to interpreters, Jesus Christ, who is here speaking, says: God, my Father, wishes that my will should tend in a marvellous manner to benefit the saints that live on earth.

3. Jesus Christ continues to speak: Their former infirmities (that is their sins) were numerous; but afterwards healed by my merits, they became holy so that they were able to hasten to God.

4. "*Non congregabo conventicula eorum de sanguinibus.*" St. Jerome translates this after this manner: *Non libabo libamina eorum de sanguine* -Their libations of blood I will not offer. That is to say: I will never approve of the assemblies that they

before held in the state of their infirmity, to celebrate sacrifices of blood.

5. "*Pars . . . calicis mei.*" In olden times those that presided at a banquet assigned to each guest the portion of wine that was due to him.—"*Restitues hereditatem meam mihi.*" Jesus Christ says these words to God his Father, when speaking of his resurrection.

6. It must here be observed that in ancient times the fields were measured with cords, and the part that fell to the lot of each in an inheritance.

7. I will bless the Lord, who has given me the understanding to choose himself for my inheritance; and all the affections of my heart (*renes mei*) have excited me to suffer for him with patience all tribulations, even death itself (*usque ad noctem*).

8. "*Ne commovear.*" That I may not be shaken in my desire and in the hope that I have placed in him.

9. "*Caro mea requiescet in spe.*" My body, separated from my soul, shall rest in hope of the resurrection and of the glory that the Lord has prepared for me.

10. Thou, O Lord! wilt not allow my soul to remain long in limbo, nor wilt Thou suffer my body, which is holy, to undergo corruption in the tomb.

11. "*Vias vitæ.*" The ways of life, that is to say, of resurrection, which I know is soon to restore life to my body.—"*Delectationes in dextera tua usque in finem.*" Thou wilt make me enjoy Thy glory, by placing me at Thy right hand for all eternity.

Psalm II. of the Second Nocturn, which is Psalm XVI. of the Psalter.

The just man prays to God to be delivered from the persecutions to which he sees himself exposed.[1]

1. Exaudi Domine justitiam meam: intende deprecationem meam.
2. Auribus percipe orationem meam, non in labiis dolosis.

1. Hear, O Lord, my justice: attend to my supplication.
2. Give ear unto my prayer, *which proceedeth* not from deceitful lips.

[1] Motives of his confidence: his innocence and rectitude, the mercy and justice of God, the malice and iniquity of the wicked.

3. De vultu tuo judicium meum prodeat: oculi tui videant æquitates.

4. Probasti cor meum, et visitasti nocte: igne me examinasti, et non est inventa in me iniquitas.

5. Ut non loquatur os meum opera hominum: propter verba labiorum tuorum ego custodivi vias duras.

6. Perfice gressus meos in semitis tuis: ut non moveantur vestigia mea.

7. Ego clamavi, quoniam exaudisti me Deus: inclina aurem tuam mihi, et exaudi verba mea.

8. Mirifica misericordias tuas, qui salvos facis sperantes in te.

9. A resistentibus dexteræ tuæ custodi me, ut pupillam oculi.

10. Sub umbra alarum tuarum protege me: a facie impiorum qui me afflixerunt.

11. Inimici mei animam meam circumdederunt, adipem suum concluserunt: os eorum locutum est superbiam.

12. Projicientes me nunc circumdederunt me: oculos suos statuerunt declinare in terram.

13. Susceperunt me sicut leo paratus ad prædam: et sicut catulus leonis habitans in abditis.

14. Exsurge Domine, præveni eum, et supplanta eum: eripe animam meam ab impio, frameam tuam ab inimicis manus tuæ.

15. Domine a paucis de terra divide eos in vita eorum: de

3. Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

4. Thou hast proved my heart, and visited it by night: thou hast tried me by fire, and iniquity hath not been found in me.

5. That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

6. Perfect thou my goings in thy paths; that my footsteps be not moved.

7. I have cried *to thee*, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

8. Show forth thy wonderful mercies, thou who savest them that trust in thee.

9. From them that resist thy right hand, keep me as the apple of thy eye.

10. Protect me under the shadow of thy wings: from the face of the wicked who have afflicted me.

11. My enemies have surrounded my soul, they have shut up their fat: their mouth hath spoken proudly.

12. They have cast me forth and now they have surrounded me: they have set their eyes bowing down to the earth.

13. They have taken me, as a lion prepared for the prey: and as a young lion dwelling in secret places.

14. Arise, O Lord, disappoint him and supplant him: deliver my soul from the wicked one, thy sword from the enemies of thy hand.

15. O Lord, divide them from the few of the earth in their life:

absconditis tuis adimpletus est venter eorum.

16. Saturati sunt filiis: et dimiserunt reliquias suas parvulis suis.

17. Ego autem in justitia apparebo conspectui tuo: satiabor cum apparuerit gloria tua.

their belly is filled from thy hidden *stores*.

16. They are full of children: and they have left to their little ones the rest *of their substance*.

17. But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

1. Show favor to my innocence by hearing me; lend me a gracious ear.

2. Hear my petitions that I lay before Thee, not in words of falsehood, but of sincerity.

3. I beseech Thee that the judgment of my cause may proceed from Thy mouth, and from no other; regard justice, and judge me according to its laws.

4. "*Nocte.*" During the darkness of my desolation. "*Igne.*" By the penetrating fire of tribulation.[2]

5. In order to avoid speaking against my persecutors, I have been attentive to the words of Thee, who commandest me to be silent, and thereby have walked in hard and very toilsome ways. I have had much to suffer.

6. Continue to direct me in Thy ways in which Thou wishest that I should walk, so that I may not go astray.

7. I have invoked Thee, and Thou hast heard me; cease not to incline Thy ear towards me by hearing all the prayers that I shall address to Thee.

9. "*Dexteræ tuæ.*" From those that resist Thy right hand, which defends me. "*Ut pupillam oculi.*" With great care.

10. Hide me from the eyes of the wicked who seek to oppress me.[3]

11. "*Animam meam circumdederunt.*" They have surrounded me to take away my life. "*Adipem suum concluserunt.*" St. Jerome translates: *Adipe suo concluserunt; Viscera* being under-

[2] See Psalm lxv. 9, 10.

[3] "*Sub umbra alarum tuarum.*" The psalmist often uses this metaphor, which so well depicts the tenderness and goodness of the Lord towards his faithful servants. Our Saviour himself explains this touching signification in those words addressed to Jerusalem: "How often would I have gathered together thy children, as the hen doth gather her chickens under her wings" (*Matt.* xxiii. 37).

stood. That is to say, as in the human body fat closes the bowels, so the abundance of riches fills the wicked with pride, and shuts in them the bowels of compassion for others.

12. "*Oculos suos statuerunt declinare in terram.*" Miserable men! they are determined not to lift their eyes from the ground to which they keep their hearts attached.

13. "*In abditis.*" In secret places to devour those passing by. Father Rotigni observes that this verse is applied to Jesus Christ more easily than to David, who was never taken by his enemies.

14. "*Animam meam.*" My life. "*Frameam tuam ab inimicis manus tuæ.*" Take away Thy sword, that is to say, the power to harm, which comes from Thee, from the enemies, that is to say, from those that abuse the gifts of Thy hand.

15. "*A paucis de terra divide eos in vita eorum.*" This is a passage which some, such as Bellarmine, Gordona, and Lallemant, explain thus: Separate the multitude of the wicked from the small number of Thy servants who live upon earth. Others, as Bossuet, Tirinus, and Mattei, expound it as follows: Separate, that is to say, detach the wicked during life from that little portion of earthly goods which they possess and which renders them so proud. This last interpretation seems to me to be more probable; for St. Jerome translates the Hebrew: *Quoniam pars in vita*—Whose portion is in their life; the meaning of this is, that they found on such things their present happiness; so that St. Jerome, or according to the Hebrew text the expression *A paucis*, has reference, not to the number of the just, but to the goods that the wicked enjoy in this life. In any case this passage is very obscure. "*De absconditis tuis adimpletus est venter eorum.*" They have their belly or their heart filled with their earthly goods, which they keep hidden, or which they carefully preserve; but in reality all these goods are Thine. This is the explanation also given of these obscure words: *De absconditis tuis.*

16. "*Parvulis.*" Bossuet understands by this word grandchildren, descendants, *Nepotibus.*

17. I hope to appear just in Thy eyes on the day when I am judged, that I may be admitted into heaven, where I shall be satiated by beholding Thy glory.

PSALM III. OF THE SECOND NOCTURN, WHICH IS PSALM XVII. OF THE PSALTER.

David gives thanks to God for having delivered him from the hands of his enemies, and especially from the hands of Saul. This psalm is applicable to the Christian soul that sees itself delivered, with God's help, from every grave persecution or every temptation of the devil.[1]

1. DILIGAM te Domine fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus.

2. Deus meus adjutor meus, et sperabo in eum.

3. Protector meus, et cornu salutis meæ, et susceptor meus.

4. Laudans invocabo Dominum: et ab inimicis meis salvus ero.

5. Circumdederunt me dolores mortis: et torrentes iniquitatis conturbaverunt me.

6. Dolores inferni circumdederunt me: præoccupaverunt me laquei mortis.

7. In tribulatione mea invocavi Dominum, et ad Deum meum clamavi:

8. Et exaudivit de templo sancto suo vocem meam: et clamor meus in conspectu ejus, introivit in aures ejus.

9. Commota est, et contremuit terra: fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est eis.

10. Ascendit fumus in ira ejus: et ignis a facie ejus exarsit: carbones succensi sunt ab eo.

1. I WILL love thee, O Lord, my strength: the Lord *is* my firmament, my refuge, and my deliverer.

2. My God *is* my helper, and in him will I put my trust.

3. My protector and the horn of my salvation, and my support.

4. Praising I will call upon the Lord: and I shall be saved from my enemies.

5. The sorrows of death surrounded me: and the torrents of iniquity troubled me.

6. The sorrows of hell encompassed me: and the snares of death prevented me.

7. In my affliction I called upon the Lord, and I cried to my God:

8. And he heard my voice from his holy temple: and my cry before him came into his ears.

9. The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

10. There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

[1] This psalm is found nearly in the same words in 2 *Kings*, xxii. The following is the idea that Canon Gaume expresses in regard to this psalm: David, protected by God, and triumphant, is a figure of Jesus Christ. Struggles and victories of the Church. Magnificent images, to depict the power of the Lord and his acts, now paternal, now terrible, of his Providence. The militant Christian finds in this the greatest motives of confidence and love.

11. Inclinavit cœlos, et descendit: et caligo sub pedibus ejus.

12. Et ascendit super Cherubim, et volavit: volavit super pennas ventorum.

13. Et posuit tenebras latibulum suum, in circuitu ejus tabernaculum ejus: tenebrosa aqua in nubibus aeris.

14. Præ fulgore in conspectu ejus nubes transierunt, grando et carbones ignis.

15. Et intonuit de cœlo Dominus, et Altissimus dedit vocem suam: grando et carbones ignis.

16. Et misit sagittas suas, et dissipavit eos: fulgura multiplicavit, et conturbavit eos.

17. Et apparuerunt fontes aquarum, et revelata sunt fundamenta orbis terrarum:

18. Ab increpatione tua Domine, ab inspiratione spiritus iræ tuæ.

19. Misit de summo, et accepit me: et assumpsit me de aquis multis.

20. Eripuit me de inimicis meis fortissimis, et ab iis qui oderunt me: quoniam confortati sunt super me.

21. Prævenerunt me in die afflictionis meæ: et factus est Dominus protector meus.

22. Et eduxit me in latitudinem: salvum me fecit, quoniam voluit me.

23. Et retribuet mihi Dominus secundum justitiam meam, et secundum puritatem manuum mearum retribuet mihi:

24. Quia custodivi vias Domini, nec impie gessi a Deo meo.

11. He bowed the heavens, and came down: and darkness *was* under his feet.

12. And he ascended upon the cherubim, and he flew, he flew upon the wings of the winds.

13. And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

14. At the brightness *that was* before him the clouds passed, hail and coals of fire.

15. And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

16. And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

17. Then the fountains of waters appeared, and the foundations of the world were discovered:

18. At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

19. He sent from on high, and took me: and received me out of many waters.

20. He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

21. They prevented me in the day of my affliction: and the Lord became my protector.

22. And he brought me forth into a large place: he saved me, because he was well pleased with me.

23. And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

24. Because I have kept the ways of the Lord, and have not done wickedly against my God.

25. Quoniam omnia judicia ejus in conspectu meo: et justitias ejus non repuli a me.

26. Et erò immaculatus cum eo: et observabo me ab iniquitate mea.

27. Et retribuet mihi Dominus secundum justitiam meam: et secundum puritatem manuum mearum in conspectu oculorum ejus.

28. Cum sancto sanctus eris, et cum viro innocente innocens eris:

29. Et cum electo electus eris: et cum perverso perverteris.

30. Quoniam tu populum humilem salvum facies: et oculos superborum humiliabis.

31. Quoniam tu illuminas lucernam meam Domine: Deus meus illumina tenebras meas.

32. Quoniam in te eripiar a tentatione, et in Deo meo transgrediar murum.

33. Deus meus impolluta via ejus: eloquia Domini igne examinata: protector est omnium sperantium in se.

34. Quoniam quis Deus præter Dominum? aut quis Deus præter Deum nostrum?

35. Deus qui præcinxit me virtute: et posuit immaculatam viam meam.

36. Qui perfecit pedes meos tamquam cervorum, et super excelsa statuens me.

37. Qui docet manus meas ad prælium: et posuisti, ut arcum æreum, brachia mea.

38. Et dedisti mihi protectionem salutis tuæ: et dextera tua suscepit me:

39. Et disciplina tua correxit

25. For all his judgments are in my sight: and his justices I have not put away from me.

26. And I shall be spotless with him: and shall keep myself from my iniquity.

27. And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

28. With the holy, thou wilt be holy: and with the innocent man, thou wilt be innocent.

29. And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

30. For thou wilt save the humble people: but wilt bring down the eyes of the proud.

31. For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

32. For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

33. As for my God, his way is undefiled: the words of the Lord are fire-tried: he is the protector of all that trust in him.

34. For who *is* God but the Lord? or who *is* God but our God?

35. God who hath girded me with strength: and made my way blameless.

36. Who hath made my feet like the feet of harts, and who setteth me upon high places.

37. Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

38. And thou hast given me the protection of thy salvation: and thy right hand hath held me up:

39 And thy discipline hath

me in finem: et disciplina tua ipsa me docebit.

40. Dilatasti gressus meos subtus me: et non sunt infirmata vestigia mea.

41. Persequar inimicos meos, et comprehendam illos: et non convertar donec deficiant.

42. Confringam illos, nec poterunt stare; cadent subtus pedes meos.

43. Et præcinxisti me virtute ad bellum: et supplantasti insurgentes in me subtus me.

44. Et inimicos meos dedisti mihi dorsum, et odientes me disperdidisti.

45. Clamaverunt, nec erat qui salvos faceret, ad Dominum: nec exaudivit eos.

46. Et comminuam eos ut pulverem ante faciem venti: ut lutum platearum delebo eos.

47. Eripies me de contradictionibus populi: constitues me in caput Gentium.

48. Populus, quem non cognovi, servivit mihi: in auditu auris obedivit mihi.

49. Filii alieni mentiti sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis.

50. Vivit Dominus, et benedictus Deus meus, et exaltetur Deus salutis meæ.

51. Deus, qui das vindictas mihi, et subdis populos sub me, liberator meus de inimicis meis iracundis.

corrected me unto the end: and thy discipline, the same shall teach me.

40. Thou hast enlarged my steps under me; and my feet are not weakened.

41. I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

42. I will break them, and they shall not be able to stand: they shall fall under my feet.

43. And thou hast girded me with strength unto battles: and hast subdued under me them that rose up against me.

44. And thou hast made my enemies *turn their* back upon me, and hast destroyed them that hated me.

45. They cried, but there was none to save them, to the Lord: but he heard them not.

46. And I shall beat them as small as the dust before the wind; I shall bring them to naught, like the dirt in the streets.

47. Thou wilt deliver me from the contradictions of the people: thou wilt make me head of the gentiles.

48. A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me.

49. The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

50. The Lord liveth, and blessed be my God, and let the God of my salvation be exalted.

51. O God, who avengest me, and subduest the people under me, my deliverer from my enemies.

52. Et ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

53. Propterea confitebor tibi in nationibus Domine: et nomini tuo psalmum dicam.

54. Magnificans salutes Regis ejus, et faciens misericordiam christo suo David, et semini ejus usque in sæculum.

52. And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

53. Therefore will I give glory to thee, O Lord, among the nations: and I will sing a psalm to thy name.

54. Giving great deliverance to his king, and showing mercy to David his anointed: and to his seed forever.

3. "*Cornu salutis meæ.*" That is to say, the strength that secures my salvation.[2]

4. Therefore, he wishes to say, I will do nothing but praise and call upon the Lord in all my wants; and while acting thus I am sure that I will always be safe from the hands of my enemies.

5. "*Torrentes iniquitatis conturbaverunt me.*" My enemies have filled me with terror, and have rushed upon me like a furious torrent. Instead of *Conturbaverunt*, St. Jerome translates, according to the Hebrew: *Terruerunt*—Have terrified.

6. I have been frightened by the horrors of the tomb, that is to say, with the sadness which he feels who knows that he must soon be carried to the grave; for the snares that my enemies have laid to deprive me of life, have preoccupied me, or have filled my soul with terror.

9. God, incensed against his enemies, manifested his anger by making the earth tremble and shaking the mountains in their very foundations.

10. When God is angry there exhales from the gaping earth a terrific smoke, and from the breath of his wrath fire is kin-

[2] Holy Scripture often employs the word *Cornu* in the sense of strength or power, a metaphor taken from animals with horns —The prophet began by saying to God: *Fortitudo mea*—Thou art my strength. He then explains (verses 1–3) in what way the Lord is his strength. In the Hebrew, as Bellarmine observes, the expressions are more figurative and energetic: for *Firmamentum et Adjutor*, the Hebrew word signifies *rock*, firm stone; *Refugium*, fortress; *Protector*, shield or buckler. The following verse is a kind of conclusion to this exordium; then comes the description of the help received from the Almighty.

dled, with lightnings and thunders, which fall like burning coals.

11. When the clouds are near the earth it seems as if the heavens were being lowered and God himself were descending upon these clouds.[1]

13. When the clouds are more charged with water, they become darker and they bring the rain; now, God hides himself therein as in a closed pavilion. Commentators give to this image a mystical sense, thus: The Lord, in this present life, does not make his presence sensible; he hides his majesty as in black clouds laden with dark rain; that is to say, from the depth of this obscurity he showers down graces upon his faithful souls. This may well be understood of souls that have arrived at the prayer of contemplation, and who, the more they are united with God, find themselves all the more involved in obscurity.

14. "*Carbones ignis.*" Coals of fire, that is to say, lightnings and thunders.

15. The hail, the lightning, and the thunder are the voice of the Lord by which he makes us know that he is the Most High.

17, 18. Thus also has God in his anger at times brought to light the hidden sources and the innermost bowels of the earth.

19. He has received me into his arms, and has withdrawn me from a multitude of dangers and tribulations which as a deluge were overwhelming me.

20. "*Confortati sunt super me.*" St. Jerome translates: *Robustiores me erant*—They were stronger than I.

21. "*Prævenerunt me.*" They sought to take me by surprise.[2]

23. The Lord has rewarded me, and he will reward me according to the uprightness of my heart and the purity of my deeds.

25. All his laws are ever before my eyes, and I have never repelled from my heart his just commands.[3]

[1] We admire these poetical images: God, who is incensed, arms himself with his arrows, which are thunderbolts; the clouds form his chariot, which is drawn by winged coursers—that is, impetuous winds; and these coursers are conducted by the angels. The thunder (verse 15) is called the voice of the Most High; the tempest (verse 18), the breath of his wrath.

[2] They attacked me unexpectedly.

[3] "*Justitias.*" St. Jerome translates: *Præcepta*—Precepts. The same as in 2 *Kings*, xxii. 23.

26. I hope with his help to remain faithful to him.

27. The Lord in his goodness will grant me his graces according to the uprightness of my intention, and according to my actions that are free from defect, because they are done in his presence.

28. According to the Hebrew, the word "*Sanctus*"—Holy—signifies here *merciful.*

29. According to the Hebrew, the word "*Electus*"—Elect—signifies here *good.* "*Cum perverso perverteris.*" Thou wilt treat the perverse man as his perversity deserves.

30. "*Oculos superborum.*" The text is thus expressed, because it is especially by their eyes that the proud show their pride.

31. "*Lucernam meam.*" My lamp, that is to say, my mind, which without Thee would ever be deprived of light. "*Illumina tenebras meas.*" Enlighten my darkness by the light of Thy truth.

32. "*Transgrediar murum.*" I shall leap over the walls, that is to say, I shall overcome the difficulties that I shall have to meet in Thy service.

33. The path that God teaches me to keep is free from every defect or from every difficulty; his promises are tried by fire, that is to say, they are sincere and true.

34. "*Quis Deus.*" The translation from the Hebrew gives: *Quis Deus . . . Quis petra; . . .* this signifies: Where shall we find a support so firm as that which we have in our God?

35. "*Posuit immaculatam viam meam.*" He has given me the strength to pass my days free from all stain of sin.

36. He has perfected my feet by rendering them swift like those of the hart; and he has placed me on the tops of the mountains, in order to withdraw me from the hands of my enemies.

40. "*Non sunt infirmata vestigia mea.*" St. Jerome's rendering is: *Non deficient tali mei,* that is, My ankles have not failed.

41, 42. This means: I have said, O Lord! relying on Thy help: I will pursue, etc.

47, 48. These verses and those that follow are properly applicable to our divine Redeemer. "*Populus quem non cognovi.*" The Gentiles.

49. My natural subjects, whom I called my children, are

alienated from me, and have deceived me by pretending to serve me; they have become strangers to me, and are grown old, by becoming (according to the Hebrew text) like dry withered leaves; they have turned aside from the straight paths that they trod before.—This may well be understood of Jesus Christ speaking of the Jewish people, who had become unfaithful to him.

50 "*Exaltetur Deus salutis meæ.*" May God be ever exalted, he who is the whole hope of my salvation.

53. Here it is evidently Jesus Christ who is speaking of his victories over the world and the devil.

54. We must here remark that Jesus Christ is called David by Ezeckiel and by the other prophets; and therefore the psalmist concludes by thanking the heavenly Father for all the graces bestowed upon his Son, and upon all the faithful that are his followers.

Psalms of the Third Nocturn.

PSALM I. OF THE THIRD NOCTURN, WHICH IS PSALM XVIII. OF THE PSALTER.

In this psalm we hear exalted the perfections of God, the sanctity of his law, and the magnificence of his works. In the spiritual sense it is to Jesus Christ and his Apostles that all these praises apply, according to St. Augustine, Bellarmine, Rotigni, Malvenda, Tirinus, and Gordona.

1. CŒLI enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum.

2. Dies diei eructat verbum, et nox nocti indicat scientiam.

3. Non sunt loquelæ, neque sermones, quorum non audiantur voces eorum.

4. In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

5. In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo:

1. THE heavens show forth the glory of God, and the firmament declareth the work of his hands.

2. Day to day uttereth speech, and night to night showeth knowledge.

3. There are no speeches nor languages, where their voices are not heard.

4. Their sound hath gone forth into all the earth: and their words unto the ends of the world.

5. He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride chamber,

6. Exultavit ut gigas ad currendam viam, a summo cœlo egressio ejus:

7. Et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus.

8. Lex Domini immaculata, convertens animas: testimonium Domini fidele, sapientiam præstans parvulis.

9. Justitiæ Domini rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

10. Timor Domini sanctus, permanens in sæculum sæculi: judicia Domini vera, justificata in semetipsa.

11. Desiderabilia super aurum et lapidem pretiosum multum: et dulciora super mel et favum.

12. Etenim servus tuus custodit ea: in custodiendis illis retributio multa.

13. Delicta quis intelligit? ab occultis meis munda me: et ab alienis parce servo tuo.

14. Si mei non fuerint dominati, tunc immaculatus ero: et emundabor a delicto maximo.

15. Et erunt ut complaceant eloquia oris mei: et meditatio cordis mei in conspectu tuo semper.

16. Domine adjutor meus, et redemptor meus.

6. Hath rejoiced as a giant to run the way: His going out is from the end of heaven,

7. And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

8. The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

10. The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11. More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

12. For thy servant keepeth them, *and* in keeping them there is a great reward.

13. Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare thy servant.

14. If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

15. And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

16. O Lord my helper and my redeemer.

1. The heavens, by the prodigious works that we admire therein, make us know God. By the heavens the above-mentioned interpreters understand the Apostles, who by the preaching of the Gospel and by miracles have propagated upon earth the faith in Jesus Christ.

2. Each day produces or communicates for the day following and night the succeeding night, the manner of praising God; so that the heavens are unceasingly publishing the glory of the Most High.

3, 4. This accords with the command that our Lord gave to his Apostles: *Euntes ergo docete omnes gentes*—Going, therefore, teach ye all nations (*Matt.* xxviii. 19). And St. Paul, speaking of the preaching of the New Law by the ministry of the Apostles, says: *Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum*—Have they not heard? Yea, verily: their sound hath gone forth into all the earth, and their words unto the ends of the whole world (*Rom.* x. 18).

5. "*In sole posuit tabernaculum suum.*" The Lord has placed his pavilion in the sun, as being the principal part of the heavens. This explanation which Bellarmine gives does not please Mattei; he prefers the sense of the Hebrew text, namely: *Soli posuit tentorium in eis*—He has set in them a pavilion for the sun. But Bellarmine observes that the version of the Septuagint, which the Vulgate has followed, says, as above, that God has set his pavilion in the sun; now we should here prefer the interpretation of the Septuagint, because we may reasonably believe that at that time the Hebrew text was more correct than it is at the present day.

8. [1] The law of the Lord is beautiful, without a defect, so that it converts souls or withdraws them from evil and from error. It is his testimony, that is to say, it makes us know his will; it is faithful in its promises, and it renders wise the little ones, that is to say, those that are docile and those that willingly submit to his precepts.

9. "*Justitiæ Domini.*" The commandments of God. "*Illuminans oculos.*" This law is full of a heavenly light, which enlightens the mind: the mind is the eye of the soul.

10. "*Timor Domini sanctus, permanens in sæculum sæculi.*" The divine law, which teaches holy fear, is permanent as to the

[1] The psalmist arrives at the object that he seems chiefly to have in view; namely, the praise of the law of God, designated under various names, ordinarily given in Scripture as *Lex, Testimonium, Justitiæ, Præceptum, Timor, Judicia.* In these four verses (8–11) he describes eight beautiful characters on which it is important to meditate.

eternal reward that it promises to him who observes it. "*Judicia.*" The precepts.

11. The divine precepts are more agreeable to virtuous souls than anything in this world.

13. "*Delicta quis intelligit?*" What man is there that knows all the sins, or, according to the translation of St. Jerome, all the errors into which we are exposed to fall, so as to be able to avoid them? "*Ab alienis parce servo tuo.*" Do not permit Thy servant to associate with those that have strange, that is, bad manners. St. Jerome translates: *A superbis quoque libera servum tuum*—From the proud deliver Thy servant.

14. If I do not let my sins[2] get the mastery over me, then I shall be free from every fault, and pure especially from grievous sins.

15. My word, or my prayers will be agreeable to Thee as well as my meditations, which I shall ever make in Thy presence.

16. It is Thou that aidest me in need and deliverest me in danger.

Psalm II. of the Third Nocturn, which is Psalm XIX. of the Psalter.

This psalm is a prayer which the people address to God for the success of the arms of David. But Bellarmine and Rotigni think that this psalm and the two following psalms, that is, the XX. and the XXI. of the psalter, refer to the victories of Jesus Christ over the devil and the persecutors of the Church.

1. Exaudiat te Dominus in die tribulationis: protegat te nomen Dei Jacob.

2. Mittat tibi auxilium de sancto: et de Sion tueatur te.

3. Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

4. Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet.

5. Lætabimur in salutari tuo:

1. May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

2. May he send thee help from the sanctuary: and defend thee out of Sion.

3. May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

4. May he give thee according to thy own heart: and confirm all thy counsels.

5. We will rejoice in thy sal-

[2] Or those strangers that live far from Thee and Thy law.

et in nomine Dei nostri magnificabimur.

6. Impleat Dominus omnes petitiones tuas: nunc cognovi quoniam salvum fecit Dominus Christum suum.

7. Exaudiet illum de cœlo sancto suo: in potentatibus salus dexteræ ejus.

8. Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

9. Ipsi obligati sunt, et ceciderunt: nos autem surreximus et erecti sumus.

10. Domine salvum fac regem, et exaudi nos in die, qua invocaverimus te.

vation: and in the name of our God we shall be exalted.

6. The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.

7. He will hear him from his holy heaven: the salvation of his right hand *is* in powers.

8. Some *trust* in chariots, and some in horses: but we will call upon the name of the Lord our God.

9. They are bound, and have fallen: but we are risen, and are set upright.

10. O Lord save the king: and hear us in the day that we shall call upon thee.

3. "*Holocaustum tuum pingue fiat.*" May thy holocaust be agreeable to the Lord, as are the sacrifices of fat animals (*Dan.* iii. 40).

5. "*Salutari tuo.*" Thy safety and thy victory. "*Magnificabimur.*" Expression conformable to the Septuagint version. According to present Hebrew version, we would have: *Vexillum attolemus:* We shall lift up our banner. That is to say: We shall celebrate the victory that saves and exalts us by proclaiming the glory of the Lord, to whom it is due.

6. "*Christum suum.*" His Christ, or the King whom he hath anointed with his grace.

7. "*In potentatibus salus dexteræ ejus.*" St. Jerome's translation is: *In fortitudinibus salutis dexteræ ejus.*

8. Our enemies put their trust in terrestrial goods and means; but we will invoke the name of our God, who gives victory to those that trust in him.

9. "*Obligati sunt.*" That is to say, according to the Septuagint version: *Colligati sunt, quasi compedibus*—They are tied down by earthly affections, as by so many fetters.

PSALM III. OF THE THIRD NOCTURN, WHICH IS PSALM XX. OF THE PSALTER.

Hymn of thanksgiving which the people address to God for the victories granted to the arms of David. According to Bellarmine, this psalm is understood in the spiritual sense of the victory which Jesus Christ gained through the merits of his Passion over sin and over hell.

1. DOMINE in virtute tua lætabitur rex: et super salutare tuum exultabit vehementer.

2. Desiderium cordis ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum.

3. Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

4. Vitam petiit a te: et tribuisti ei longitudinem dierum in sæculum, et in sæculum sæculi.

5. Magna est gloria ejus in salutari tuo: gloriam et magnum decorem impones super eum.

6. Quoniam dabis eum in benedictionem in sæculum sæculi: lætificabis eum in gaudio cum vultu tuo.

7. Quoniam rex sperat in Domino: et in misericordia Altissimi non commovebitur.

8. Inveniatur manus tua omnibus inimicis tuis: dextera tua inveniat omnes, qui te oderunt.

9. Pones eos ut clibanum ignis in tempore vultus tui: Dominus in ira sua conturbabit eos, et devorabit eos ignis.

10. Fructum eorum de terra perdes: et semen eorum a filiis hominum.

1. IN thy strength, O Lord, the king shall joy: and in thy salvation he shall rejoice exceedingly.

2. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

3. For thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones.

4. He asked life of thee: and thou hast given him length of days forever and ever.

5. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

6. For thou shalt give him to be a blessing forever and ever: Thou shalt make him joyful in gladness with thy countenance.

7. For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved.

8. Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

9. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.

10. Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

11. Quoniam declinaverunt in te mala: cogitaverunt consilia, quæ non potuerunt stabilire.

12. Quoniam pones eos dorsum: in reliquiis tuis præparabis vultum eorum.

13. Exaltare Domine in virtute tua: cantabimus et psallemus virtutes tuas.

11. For they have intended evils against thee; they have devised counsels which they have not been able to establish.

12. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

13. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy powers.

1. "*Super salutare tuum.*" On account of the salvation that he has received from Thee.

2. "*Voluntate labiorum ejus non fraudasti eum.*" Thou hast not failed to hear his prayers.[1]

6. "*Dabis eum in benedictionem.*" According to the Hebrew: *Pones eum benedictiones*—Thou hast set him to be blessings. These words can be verified only in Jesus Christ, the eternal source of blessings, which all receive through him.[2]

8. "*Inveniatur manus tua omnibus inimicis tuis.*" According to the Hebrew: *Inveniet manus tua omnes inimicos tuos*—Thy hand shall find all Thy enemies.

9. "*In tempore vultus tui.*" When Thy angry face shall make them see Thy just wrath.

11. Most justly wilt Thou deal with them, since they have endeavored to heap evils upon Thee by the many outrages that they have done Thee.

12. This verse is very obscure, and has given rise to different interpretations. Theodoret and Euthymius explain it thus: "*Pones eos dorsum.*" Thou shalt put them to flight by making them turn their back. "*In reliquiis tuis.*" That is, in their posterity. "*Præparabis vultum.*" Thou wilt show Thy angry face. Bellarmine explains it thus: "*Pone eos dorsum*"—Thou shalt make them as though they were nothing but back, a part

[1] These two verses correspond to three verses of the preceding psalm (4, 5, and 6). In the following verses it is said that God not only heard the desires and the prayers of David, but that he anticipated and afterwards surpassed them by such favors as could not have their entire fulfilment except in the person of Jesus Christ, who was himself the greatest of the blessings granted to the holy king.

[2] Others understand: Thou wilt cause him to be blessed in all ages.

of the body exposed to the scourger. "*In reliquiis tuis præparabis vultum eorum.*" You will cause that their sight, for their greater punishment, be fixed in considering Thy elect, who are the remnant reserved and saved by Thee. Mattei, Menochius, Bossuet, and Tirinus take this whole verse all in one sense, and explain it thus: Thou wilt discharge Thy arrows so thick in their face that they will be forced to turn and take to flight. Let the reader choose whichever of these explanations he pleases; the last, however, agrees best with the Hebrew text, according to which, instead of the words "*In reliquiis tuis*," it is *In nervis;* signifying the string of the bow on which the arrow is placed.[1]

[1] St. Jerome translates the Hebrew thus: *Pones eos humerum; funes tuos firmabis contra facies eorum.*

Monday at Matins.

PSALM I., WHICH IS PSALM XXVI. OF THE PSALTER.

David persecuted by Saul and surrounded by every kind of peril shows no less courage by the confidence that he has in the divine protection; he sighs at the same time after the sight of the Tabernacle. He is a figure of the just man who in the midst of the enemies of his salvation longs to leave this world, and to enter into the heavenly kingdom.

1. DOMINUS illuminatio mea, et salus mea, quem timebo?
2. Dominus protector vitæ meæ, a quo trepidabo?

3. Dum appropiant super me nocentes, ut edant carnes meas:
4. Qui tribulant me inimici mei, ipsi infirmati sunt, et ceciderunt.
5. Si consistant adversum me castra, non timebit cor meum.
6. Si exurgat adversum me prælium, in hoc ego sperabo.

7. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ.

8. Ut videam voluptatem Domini, et visitem templum ejus.
9. Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in abscondito tabernaculi sui.

10. In petra exaltavit me: et nunc exaltavit caput meum super inimicos meos.

1. THE Lord is my light and my salvation, whom shall I fear?
2. The Lord is the protector of my life, of whom shall I be afraid?

3. Whilst the wicked draw near against me, to eat my flesh:
4. My enemies that trouble me, have themselves been weakened, and have fallen.
5. If *armies in* camp should stand together against me, my heart shall not fear.
6. If a battle should rise up against me, in this will I be confident.

7. One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life:
8. That I may see the delight of the Lord, and may visit his temple.
9. For he hath hidden me in his tabernacle: in the day of evils, he hath protected me in the secret place of his tabernacle.
10. He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

11. Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis: cantabo, et psalmum dicam Domino.

12. Exaudi Domine vocem meam, qua clamavi ad te: miserere mei, et exaudi me.

13. Tibi dixit cor meum, exquisivit te facies mea: faciem tuam Domine requiram.

14. Ne avertas faciem tuam a me: ne declines in ira a servo tuo.

15. Adjutor meus esto: ne derelinquas me, neque despicias me Deus salutaris meus.

16. Quoniam pater meus, et mater mea dereliquerunt me: Dominus autem assumpsit me.

17. Legem pone mihi Domine in via tua: et dirige me in semitam rectam propter inimicos meos.

18. Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

19. Credo videre bona Domini in terra viventium.

20. Expecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

11. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

12. Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

13. My heart hath said to thee, My face hath sought thee: thy face, O Lord, will I still seek.

14. Turn not away thy face from me: decline not in thy wrath from thy servant.

15. Be thou my helper forsake me not, do not thou despise me, O God my Saviour.

16. For my father and my mother have left me: but the Lord hath taken me up.

17. Set me, O Lord, a law in thy way: and guide me in the right path, because of my enemies.

18. Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

19. I believe to see the good things of the Lord in the land of the living.

20. Expect the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

3, 4. My enemies advance against me like ferocious beasts, to devour my body; but those that ill-treat me I have seen weakened and cast down.[1]

8. When visiting the Temple of the Lord, I may taste the sweetness that he communicates to those that love him.

[1] Bellarmine says that the past is here employed for the future, according to the custom of the prophets, to show the certainty of the event.

10. He has placed me as upon a high rock, so that now I hold my head above my enemies; that is to say, I have overcome them.[1]

11. "*Circuivi, et immolavi.*" In the Hebrew this is in the future, which agrees better with the rest of the verse. The sense, therefore, is: United with the priests, I will go around the altar, and will offer.

12. "*Vocem meam, qua clamavi ad te.*" The urgent prayer that I have addressed to Thee.

13. In the past, my heart, or my desire, which is well known to Thee, has already told Thee that my eyes have sought Thee; for the future, I will try to be always in Thy presence, to obey Thee and to love Thee.

14. "*In ira.*" In wrath, as a punishment for my sins.

17. [2] Teach me, O God! to walk according to Thy law, and guide me in the right path that leads to Thee, in order that I may not fall into the hands of my enemies.

18. "*Mentita est iniquitas sibi.*" Their iniquity has lied, that is, has been injurious to themselves.

19. I hope to enjoy in the land of the living—that is, in the kingdom of the blessed, where death has no access—the good things that the Lord has prepared for those that love him.

20. "*Sustine Dominum.*" Expect the help of the Lord; he will never fail Thee.

Psalm II., which is Psalm XXVII. of the Psalter.

David, in the midst of persecutions, implores the help of God, and foretells his triumph.[3] There is not one among the faithful who cannot apply this psalm to himself in view of the temptations and perils of which his life here upon earth is so full.

1. Ad te Domine clamabo, Deus meus ne sileas a me: nequando taceas a me, et as-

1. Unto thee will I cry, O Lord, O my God, be not thou silent to me: lest *if* thou be

[1] See Psalm lx. 2.

[2] "*Legem pone mihi . . . in via tua.*" In the Hebrew, according to Bellarmine: *Doce me; . . .* and according to St. Jerome: *Ostende mihi . . . viam tuam.*

[3] Bellarmine gives several reasons showing that this psalm does not apply to David, but to Jesus Christ on the cross, according to the explanation of St. Augustine and St. Jerome. It is, he says, an abridgment of Psalm xxi.

similabor descendentibus in lacum.

2. Exaudi Domine vocem deprecationis meæ dum oro ad te: dum extollo manus meas ad templum sanctum tuum.

3. Ne simul trahas me cum peccatoribus: et cum operantibus iniquitatem ne perdas me.

4. Qui loquuntur pacem cum proximo suo, mala autem in cordibus eorum.

5. Da illis secundum opera eorum, et secundum nequitiam adinventionum ipsorum,

6. Secundum opera manuum eorum tribue illis: redde retributionem eorum ipsis.

7. Quoniam non intellexerunt opera Domini, et in opera manuum ejus destrues illos, et non ædificabis eos.

8. Benedictus Dominus: quoniam exaudivit vocem deprecationis meæ.

9. Dominus adjutor meus, et protector meus: in ipso speravit cor meum, et adjutus sum.

10. Et refloruit caro mea: et ex voluntate mea confitebor ei.

11. Dominus fortitudo plebis suæ: et protector salvationum Christi sui est.

12. Salvum fac populum tuum Domine, et benedic hereditati tuæ: et rege eos, et extolle illos usque in æternum.

silent to me, I become like them that go down into the pit.

2. Hear, O Lord, the voice of my supplication, when I pray to thee: when I lift up my hands to thy holy temple.

3. Draw me not away together with the wicked: and with the workers of iniquity destroy me not:

4. Who speak peace with their neighbor, but evils *are* in their hearts.

5. Give them according to their works: and according to the wickedness of their inventions.

6. According to the works of their hands give thou to them: render to them their reward.

7. Because they have not understood the works of the Lord, and the operations of his hands: thou shalt destroy them, and shalt not build them up.

8. Blessed be the Lord: for he hath heard the voice of my supplication.

9. The Lord is my helper and my protector: in him hath my heart confided, and I have been helped.

10 And my flesh hath flourished again: and with my will I will give praise to him.

11. The Lord is the strength of his people and the protector of the salvation of his anointed.

12. Save O Lord, thy people, and bless thy inheritance: and rule them and exalt them forever.

1. "*Ad te, Domine, clamabo.*" O Lord! I will not cease to cry to Thee to obtain help. "*Ne sileas a me.*" Keep not silence, as if Thou didst not hear my prayers. "*Assimilabor descendentibus in lacum.*" I shall become like those that find themselves

shut up in the tomb, whence their voice can no longer be heard.

3. "*Ne simul trahas me.*" Do not permit me to fall over precipices.

5. "*Secundum nequitiam adinventionum ipsorum.*" According to their malice, which invents artifices to injure others.

6. "*Redde retributionem eorum ipsis.*" Cause the evil that they are plotting for others to fall upon themselves.[1]

7. "*Non intellexerunt.*" They did not wish to understand.[2] "*Non ædificabis eos.*" Thou wilt not restore them to their former state.

10. Through the help that I have received, my flesh, that is, my weakness, has regained its vigor;[3] therefore I will always sing with all my heart the praises of my Saviour.

11. "*Christi sui.*" Christ, or the anointed of the Lord. David thus calls himself, as having received from God the royal unction.

[1] 5, 6. "*Da . . . Tribue . . . Redde . . .*" These words are not an imprecation, but a prophecy of what is to happen; this the following verse explains and proves.

[2] "*Et in opera.*" According to the Hebrew and the Greek, the preposition *in* is redundant. St. Jerome's translation has: *Et opus.* On this passage Bellarmine makes an excellent reflection: All evils, he says, come from not applying ourselves to knowing and understanding the wonders worked by the Lord in the creation, redemption, and the government of the human race. If we attentively consider these things we could hardly refrain from loving God. Hence those words of our Saviour to Jerusalem: *Si cognovisses et tu, et quidem in hac die tua quæ ad pacem tibi! . . . Non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuæ*—If thou also hadst known, and that in this thy day, the things that are to thy peace! . . . They shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation (*Luke*, xix. 42). And St. Paul says: *Si enim cognovissent, nunquam Dominum gloriæ crucifixissent*—If they had known it, they would never have crucified the Lord of glory (1 *Cor.* ii. 8). Hence also: *Desolatione desolata est omnis terra, quia nullus est qui recogitet corde*—With desolation is all the land made desolate: because there is none that considereth in the heart (*Jer.* xii. 11).

[3] "*Refloruit caro mea.*" These words, applied to Jesus Christ, admirably foretell his resurrection.

PSALM III., WHICH IS PSALM XXVIII. OF THE PSALTER.

The prophet here invites the people to come to adore God in his Temple.[1] Under this figure the Gentiles are invited to receive the Gospel, which had to be preached in the midst of persecutions, here represented by the winds, the tempests, and the thunders, which are mentioned in this psalm.

1. AFFERTE Domino filii Dei: afferte Domino filios arietum:

2. Afferte Domino gloriam et honorem, afferte Domino gloriam nomini ejus: adorate Dominum in atrio sancto ejus.

3. Vox Domini super aquas, Deus majestatis intonuit: Dominus super aquas multas.

4. Vox Domini in virtute: vox Domini in magnificentia.

5. Vox Domini confringentis cedros: et confringet Dominus cedros Libani:

6. Et comminuet eas tamquam vitulum Libani: et dilectus quemadmodum filius unicornium.

7. Vox Domini intercidentis flammam ignis: vox Domini concutientis desertum: et commovebit Dominus desertum Cades.

8. Vox Domini præparantis cervos, et revelabit condensa: et in templo ejus omnes dicent gloriam.

1. BRING to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2. Bring to the Lord glory and honor, bring to the Lord glory to his name: adore ye the Lord in his holy court.

3. The voice of the Lord *is* upon the waters; the God of majesty hath thundered, the Lord upon many waters.

4. The voice of the Lord *is* in power; the voice of the Lord in magnificence.

5. The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus:

6. And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7. The voice of the Lord divideth the flame of fire: the voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

8. The voice of the Lord prepareth the stags: and he will discover the thick *woods:* and in his temple all shall speak *his* glory.

[1] Title of the psalm: *Psalmus David, in consummationi Tabernaculi.* St. Jerome thence infers that David composed this psalm when he caused the Ark of the Covenant to be placed in the tabernacle erected on Mount Sion (2 *Kings*, vi. 17). This tabernacle being a figure of the Church, the prophet raises his thoughts from the figure to the reality, and announces the preaching of the Gospel by the Voice of the Lord, which nothing can resist.

9. Dominus diluvium inhabitare facit: et sedebit Dominus rex in æternum.

10. Dominus virtutem populo suo dabit: Dominus benedicet populo suo in pace.

9. The Lord maketh the flood to dwell: and the Lord shall sit king forever.

10. The Lord will give strength to his people: the Lord will bless his people with peace.

1. "*Filios arietum.*" Young rams, to offer them to him in sacrifice.

3. The Lord makes his voice heard upon the waters during the storms; in the noise that is then produced by the abundance of the waters, mingled with peals of thunder, he makes the voice of his majesty heard.

4. "*In virtute.*" According to the Hebrew: *In potentia*—In power. The Lord makes his voice known in his power and in his grandeur; for when he wills he makes the earth and the sea tremble.

5. "*Cedros Libani.*" That is to say: The loftiest and strongest trees, which it destroys by the violence of the tempests.

6. "*Comminuet.*" According to the Hebrew: *Saltare faciet*—He shall make them leap as a calf that goes bounding over the mountain of Libanon. "*Dilectus.*" The unicorn, when little, is admired for its beauty.

7. "*Intercidentis flammam.*" St. Jerome's translation is: *Dividens flammas;* that is to say, the thunder darts a number of lightning flashes one after the other. "*Desertum Cades.*" A vast desert of Arabia.

8. "*Præparantis cervos.*" This means, according to some interpreters, that the thunder so terrifies the deer that parturition is hastened. These authors rest on the Hebrew text, which is thus translated: *Vox Domini parere faciens cervas* - The voice of the Lord makes hinds bring forth. But I prefer the interpretation of Mattei, who says that the voice of the Lord, or the thunder, so frightens the deer as to drive them from their thickets; and he observes that the Vulgate does not use the word *Cervas*, but *Cervos.* "*Et revelabit condensa; et in templo ejus omnes dicent gloriam.*" That is to say, the Lord lays open to daylight the thick forests by shivering and uprooting the trees with his thunderbolts; after which all men will go to

render homage to the glory or to the power of the Most High in his Temple.

9. God makes the deluge of waters that inundate the earth to dwell, to abide, or last; and he himself, as Lord and eternal King seated upon the clouds, disposes everything for his glory.

10. The Lord will give to his people the virtue of trusting in his protection;[1] and then blessing them he will fill them with peace.

Psalm IV., which is Psalm XXIX. of the Psalter.

Thanksgiving addressed by David to God for having delivered him from a dangerous illness.[2] This psalm is very suitable to every Christian who, having been assailed by his passions, is in danger of falling into temptations.

1. Exaltabo te Domine quoniam suscepisti me: nec delectasti inimicos meos super me.

1. I will extol thee, O Lord for thou hast upheld me: and hast not made my enemies to rejoice over me.

[1] "*Virtutem.*" By this word some understand the force of resisting enemies and of conquering them. Such is the conclusion of this poetical picture, in which the psalmist shows us in a few strokes the marvellous effects of the voice of God, which calls down the tempest and the thunder upon the elements of the physical world—water, air, fire, and earth,—and then upon the plants, animals, and men, to induce the latter to recognize the Providence of God, and to render him the homage that is due to him. In a figurative sense, as we may see in detail in Bellarmine, this Voice of God represents the preaching of the Gospel. We add that the Voice of the Lord (verses 3 and 8) prefigure in a perfect manner the seven gifts of the Holy Ghost, who descended upon the Apostles with a great noise under the forms of tongues of fire, as is so well expressed by these words of verse 7: *Vox Domini intercidentis flammam ignis.*

[2] So it is understood by several interpreters, such as Father De Carrières. But the psalm bears the title: *Psalmus cantici, in dedicatione domus David*—A psalm of a canticle at the dedication of David's house. This means, according to others, that David composed this psalm for the ceremony of his entrance into the palace that he had built for himself at Jerusalem (2 *Kings*, v. 11). As to the words *Sanaste me* (v. 2), they understand them of the deliverance from mental sufferings with which the psalmist had been afflicted in the midst of the mortal dangers that he had encountered. One may see in this psalm a picture of the

2. Domine Deus meus clamavi ad te, et sanasti me.

3. Domine eduxisti ab inferno animam meam: salvasti me a descendentibus in lacum.

4. Psallite Domino sancti ejus: et confitemini memoriæ sanctitatis ejus.

5. Quoniam ira in indignatione ejus: et vita in voluntate ejus.

6. Ad vesperum demorabitur fletus: et ad matutinum lætitia.

7. Ego autem dixi in abundantia mea: Non movebor in æternum.

8. Domine in voluntate tua, præstitisti decori meo virtutem.

9. Avertisti faciem tuam a me, et factus sum conturbatus.

10. Ad te Domine clamabo: et ad Deum meum deprecabor.

11. Quæ utilitas in sanguine meo, dum descendo in corruptionem?

12. Numquid confitebitur tibi pulvis, aut annuntiabit veritatem tuam?

13. Audivit Dominus, et misertus est mei: Dominus factus est adjutor meus.

14. Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitia:

15. Ut cantet tibi gloria mea, et non compungar: Domine Deus meus in æternum confitebor tibi.

2. O Lord my God, I have cried to thee, and thou hast healed me.

3. Thou, O Lord, hast brought forth my soul from hell: thou hast saved me from them that go down into the pit.

4. Sing to the Lord, O you his saints: and give praise to the memory of his holiness.

5. For wrath is in his indignation; and life in his *good* will.

6. In the evening weeping shall have place, and in the morning gladness:

7. And in my abundance I said: I shall never be moved.

8. O Lord, in thy favor, thou gavest strength to my beauty.

9. Thou turnedst away thy face from me, and I became troubled.

10. To thee, O Lord, will I cry: and I will make supplication to my God.

11. What profit is there in my blood, whilst I go down to corruption?

12. Shall dust confess to thee, or declare thy truth?

13. The Lord hath heard, and hath had mercy on me: The Lord became my helper.

14. Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness.

15. To the end that my glory may sing to thee; and I may not regret: O Lord my God, I will give praise to thee forever.

vicissitudes of human life, over which God ever watches as a father and as a judge. In a higher sense, it is applicable to our Saviour in his resurrection; hence it forms part of the Office of Holy Saturday.

1. I will praise Thee by giving thanks, because Thou hast taken me under Thy protection, and hast not allowed my enemies to sing victories over me.

3. "*Eduxisti ab inferno animam meam.*" Thou hast brought me back from the tomb.[1]

4. "*Sancti ejus.*" You who are his faithful servants. "*Memoriæ sanctitatis ejus.*" That is to say: For his holy memory that he has of you, to do you good.

5. The wrath of God, or chastisement, comes from the indignation that he conceives against the sinner on account of his sin, on the other hand, life or salvation comes from the will of God, who in his goodness desires to save man.

6. "*Demorabitur.*" Pagnini translates: *Pernoctabit.* Hence the sense is: Though the Lord cause us to pass the night in sadness, in the morning he will give us joy.[2]

7. Finding myself in an abundance of consolations, I said: I shall never be deprived of my happiness.

8. Thou hast wished to give to my glory and to my happiness strength; that is, solidity.

10. Nevertheless, O Lord! I will never cease to cry to Thee, who art my God, and to pray to Thee to help me.[3]

11. What fruit couldst thou draw from my blood; that is to say, as St. Augustine explains this verse by applying it to Jesus Christ, from the shedding of my blood, or from my death? But, literally, it is better understood of David himself, who fears that he will not be able after death to do the good that he can do in life, as he explains in the following verse.

12. Will, then, dust, or my body reduced to dust after death, be yet able to praise Thee, and to publish the faithfulness of Thy promises?

14. "*Saccum.*" Garment of mourning and humiliation.

[1] This verse may signify: Thou hast preserved me from death, or, in a spiritual sense, from sin. When applied to Jesus Christ it well describes his resurrection, his soul coming forth from Limbo and his body from the tomb.

[2] By the night we may understand the present life; by the morning, the entrance into a blessed eternity.

[3] In this passage, according to Bellarmine and Bossuet, the future is used instead of the past; for the psalmist relates what he then said, and this agrees better with verse 13.

15. "*Non compungar.*" Let not my sadness hinder me any longer from praising Thee. According to the Hebrew: *Non taceat.* That is to say: Let not my glory cease to praise Thee. "*In æternum confitebor tibi.*" I will never cease to celebrate Thy glories, and I will ever thank Thee for Thy benefits.

Psalm V., which is Psalm XXX. of the Psalter.

Forced by his son Absalom to leave Jerusalem, David asks help of God. This psalm is perfectly suited to a Christian who sees himself assailed by temptations, and who, animated by confidence, asks God for aid and protection.[1] It must be remarked that our Lord Jesus Christ makes to himself the application of the sixth verse of this psalm: a proof that the persecution of David prefigures that which our Redeemer had to endure at the hands of the Jews.

1. In te Domine speravi, non confundar in æternum: in justitia tua libera me.

2. Inclina ad me aurem tuam, accelera ut eruas me.

3. Esto mihi in Deum protectorem: et in domum refugii, ut salvum me facias.

4. Quoniam fortitudo mea, et refugium meum es tu: et propter nomen tuum deduces me, et enutries me.

5. Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

6. In manus tuas commendo spiritum meum: redemisti me Domine Deus veritatis.

7. Odisti observantes vanitates, supervacue.

8. Ego autem in Domino speravi: exultabo, et lætabor in misericordia tua.

9. Quoniam respexisti humilitatem meam, salvasti de necessitatibus animam meam.

10. Nec conclusisti me in

1. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

2. Bow down thy ear to me: make haste to deliver me.

3. Be thou unto me a God, a protector: and a house of refuge, to save me.

4. For thou art my strength and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

5. Thou wilt bring me out of this snare, which they have hid for me: for thou art my protector.

6. Into thy hands I commend my spirit: thou hast redeemed me O Lord the God of truth.

7. Thou hast hated them that regard vanities, to no purpose.

8. But I have hoped in the Lord: I will be glad and rejoice in thy mercy.

9. For thou hast regarded my humility, thou hast saved my soul out of distresses.

10. And thou hast not shut

[1] The subject is the same as that of Psalm lxx.

manibus inimici: statuisti in loco spatioso pedes meos.

11. Miserere mei Domine quoniam tribulor: conturbatus est in ira oculus meus, anima mea, et venter meus:

12. Quoniam defecit in dolore vita mea: et anni mei in gemitibus.

13. Infirmata est in paupertate virtus mea: et ossa mea conturbata sunt.

14. Super omnes inimicos meos factus sum opprobrium et vicinis meis valde: et timor notis meis.

15. Qui videbant me, foras fugerunt a me: oblivioni datus sum, tamquam mortuus a corde.

16. Factus sum tamquam vas perditum: quoniam audivi vituperationem multorum commorantium in circuitu:

17. In eo dum convenirent simul adversum me, accipere animam meam consiliati sunt.

18. Ego autem in te speravi Domine: dixi: Deus meus es tu: in manibus tuis sortes meæ.

19. Eripe me de manu inimicorum meorum, et a persequentibus me.

20. Illustra faciem tuam super servum tuum, salvum me fac in misericordia tua: Domine non confundar, quoniam invocavi te.

21. Erubescant impii, et deducantur in infernum: muta fiant labia dolosa.

22. Quæ loquuntur adversus justum iniquitatem, in superbia, et in abusione.

23. Quam magna multitudo

me up in the hands of the enemy: thou hast set my feet in a spacious place.

11. Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

12. For my life is wasted with grief: and my years in sighs.

13. My strength is weakened through poverty: and my bones are disturbed.

14. I am become a reproach among all my enemies, and very much to my neighbors: and a fear to my acquaintance.

15. They that saw me, without fled from me: I am forgotten as one dead from the heart.

16. I am become as a vessel that is destroyed: for I have heard the blame of many that dwell round about:

17. While they assembled together against me, they consulted to take away my life.

18. But I have put my trust in thee, O Lord: I said: Thou art my God: my lots are in thy hands.

19. Deliver me out of the hands of my enemies, and from them that persecute me.

20. Make thy face to shine upon thy servant, save me in thy mercy: let me not be confounded, O Lord, for I have called upon thee.

21. Let the wicked be ashamed, and be brought down to hell: let deceitful lips be made dumb.

22. Which speak iniquity against the just, with pride and abuse.

23. O how great is the mul-

dulcedinis tuæ Domine, quam abscondisti timentibus te!

24. Perfecisti eis, qui sperant in te, in conspectu filiorum hominum.

25. Abscondes eos in absconditio faciei tuæ a conturbatione hominum.

26. Proteges eos in tabernaculo tuo a contradictione linguarum.

27. Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita.

28. Ego autem dixi in excessu mentis meæ: Projectus sum a facie oculorum tuorum.

29. Ideo exaudisti vocem orationis meæ, dum clamarem ad te.

30. Diligite Dominum omnes sancti ejus: quoniam veritatem requiret Dominus, et retribuet abundanter facientibus superbiam.

31. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.

titude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

24. Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

25. Thou shalt hide them in the secret of thy face, from the disturbance of men.

26. Thou shalt protect them in thy tabernacle, from the contradiction of tongues.

27. Blessed be the Lord, for he hath showed his wonderful mercy to me in a fortified city.

28. But I said in the excess of my mind: I am cast away from before thy eyes.

29. Therefore thou hast heard the voice of my prayer, when I cried to thee.

30. O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

31. Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

1. "*In justitia tua libera me.*" Deliver me from confusion by Thy justice, according to which Thou punishest the guilty and protectest the innocent.

2. Incline Thy ear to my prayers, and hasten to deliver me from the peril in which I find myself.

4. Thou art my strength in temptations, and my refuge in persecutions; I hope that for the glory of Thy name Thou wilt lead me safe through all dangers, and provide for me in all my wants.

6. Into Thy hands I commit my life, because many other times Thou hast delivered me from death, Thou who art my Lord and my God, ever faithful in Thy promises. Some think that these words, and indeed the whole psalm, are to be understood of Jesus Christ, because before expiring he said on the cross: *Pater, in manus tuas commendo spiritum meum.* Bellar-

mine, however, justly observes that our Lord, in dying, might well use these words, but not the following: *Redemisti me, Domine, Deus veritatis*—Thou hast redeemed me, O Lord God of truth; for Jesus Christ was himself the Redeemer, and not the redeemed.

7. "*Observantes vanitates, supervacue.*" St. Jerome translates the passage thus: *Custodientes vanitates frustra*—Thou dost hate those who keep, that is, who love the vanities, or the false goods of this world; which they do uselessly, *supervacue*, for they will never find the peace for which they hope.

9. Thou hast looked upon my weakness, and Thou hast saved my life from many dangers.

10. Thou hast given me a large field, to deliver myself from the enemies that would close the way against me.

11. Have pity on me, O Lord! for I see myself troubled by the remembrance of my sins; my eyes, my soul, and my bowels, that is to say, all my powers, exterior and interior, are troubled at the sight of Thy anger, provoked by my infidelity. Such is the explanation given by Bellarmine, who follows St. Augustine.

14. "*Timor notis meis.*" My friends are afraid of being known to be my friends.

20. "*Illustra faciem tuam super servum tuum.*" Turn Thy gracious eyes upon me. "*Non confundar.*" I hope that I shall not be abandoned by Thee.

21. "*Erubescant impii, et deducantur in infernum.*" May confusion fall rather upon the wicked, and may they be buried in eternal oblivion.

22. "*In abusione.*" According to the Hebrew and Greek: *In contemptu*—with contempt.

23. "*Quam abscondisti.*" An expression that shows that this treasure is hidden from the wicked, who do not fear God.

25. Thou wilt make them enjoy in secret Thy sensible presence, as happens to certain privileged souls. In this secret place they are sure not to be troubled by men of the world, or by human passions.

28. "*In excessu mentis meæ.*" According to the Hebrew: *In stupore meo*—In the excess of my tribulation, which held me stupefied.

30. "*Veritatem requiret.*" According to the Hebrew: *Sinceros itueturn* —He protects the sincere. The sense of the verse is:

All you that serve the Lord, love him; for he will test your innocence, and he will know well how to defend those that love him, as he knows how to punish the proud with terrible torments.

Psalm VI., which is Psalm XXXI. of the Psalter.

This psalm teaches us what a happy life one leads when, having returned from wicked ways, one does penance; and, on the other hand, what an unhappy life one leads when one persists in remaining in sin.

1. Beati, quorum remissæ sunt iniquitates: et quorum tecta sunt peccata.

2. Beatus vir, cui non imputavit Dominus peccatum nec est in spiritu ejus dolus.

3. Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

4. Quoniam die ac nocte gravata est super me manus tua: conversus sum in ærumna mea, dum configitur spina.

5. Delictum meum cognitum tibi feci, et injustitiam meam non abscondi.

6. Dixi: Confitebor adversum me injustitiam meam Domino: et tu remisisti impietatem peccati mei.

7. Pro hac orabit ad te omnis sanctus, in tempore opportuno.

8. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

9. Tu es refugium meum a tribulatione, quæ circumdedit me: exultatio mea erue me a circumdantibus me.

10. Intellectum tibi dabo, et instruam te in via hac, qua gradieris: firmabo super te oculos meos.

11. Nolite fieri sicut equus

1. Blessed are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3. Because I was silent, my bones grew old, whilst I cried out all the day long.

4. For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5. I have acknowledged my sin to thee: and my injustice I have not concealed.

6. I said: I will confess against myself my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

7. For this shall every one that is holy pray to thee, in a seasonable time.

8. And yet in a flood of many waters, they shall not come nigh unto him.

9. Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

10. I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

11. Do not become like the

et mulus, quibus non est intellectus.

12. In camo et fræno maxillas eorum constringe, qui non approximant ad te.

13. Multa flagella peccatoris, sperantem autem in Domino misericordia circumdabit.

14. Lætamini in Domino et exultate justi, et gloriamini omnes recti corde.

horse and the mule, who have no understanding.

12. With bit and bridle bind fast their jaws, who come not near unto thee.

13. Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

14. Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart.

1. "*Quorum tecta sunt peccata.*" Whose sins have been covered, that is to say, blotted out. Protestants use these words, to prove, as they say, that sins, though forgiven by the mercy of God, are not removed from the soul, but are only covered, so that the stain of guilt remains in the soul, and that God always sees this stain; but he remits the penalty due, as if he did not see it. They add that God remits the sin only so far as he does not impute it to the sinner, according to what is said in the following verse: *Beatus vir cui non imputavit Dominus peccatum* —Blessed is the man to whom the Lord hath not imputed sin. But all this is false; for God, in forgiving sins, does not cover them, but for the merits of Jesus Christ he takes them away from the penitent soul, as holy Scripture says: *Dominus quoque transtulit peccatum tuum*—The Lord also hath taken away thy sins (2 *Kings*, xii. 13). *Ecce Agnus Dei, ecce qui tollit peccatum mundi*—Behold the Lamb of God, behold him who taketh away the sins of the world. Moreover, as the Council of Trent has declared, man is justified not only by the remission of sin, but by grace and inherent justice. And if it is said that God does not impute sin, this is, so far as he remits and blots it out, as the same Council also teaches (*Sess.* 6, *de Justif.* cap. 7, can. 11).

2. "*Non imputavit peccatum.*" Has not imputed his sin, because he has forgiven it him. "*Nec est in spiritu ejus dolus.*" He has sincerely repented of his fault.[1]

[1] Thus most of the interpreters understand this verse as if it were substantially a repetition of the first; but others, with Bellarmine, who gives a detailed explanation of it, prefer the following meaning: Blessed is the man to whom the Lord hath not imputed sin, etc.; that is, Blessed is he who preserved his innocence. St. Paul (*Rom.* iv. 7) cites these two verses.

3. I did not confess my sin, and this silence made me lament the whole day long, so that my bones have grown old; that is to say, my continual tears have weakened me, as if my bones had become old, or had lost their strength and were broken. St. Jerome's translation is: *Attrita sunt ossa mea, in rugitu meo tota die*—My bones are bruised so that the whole day I cried out through pain.

4. Thou hast afflicted me with justice; and hence when tribulation was piercing me like a sharp thorn, the only course I took was to return to Thee, my God, beseeching Thy mercy. "*Configitur.*" According to the Hebrew: *Configitur mihi.*

6. When I had resolved to confess my injustice, Thou didst at once pardon me my enormous fault.

7. "*Pro hac.*" That is to say, according to Bellarmine and Mattei: For this reason. "*Omnis sanctus.*" According to the Chaldee: *Omnis pius.* That is to say: Every sinner truly penitent, who is holy and pious, because in stripping himself of his impiety he clothes himself with holiness by means of grace. "*In tempore opportuno.*" In this life, when we can obtain forgiveness of our sins before death.

8. In the flood of many waters, that is to say, at death and at judgment, when scourges shall fall as a torrent upon the wicked, they shall then no more approach God, because there will then be no longer any pardon for them.[1]

10. Here David makes the Lord speak to the penitent sinner. "*Firmabo super te oculos meos.*" I will continue to look upon thee with a favorable eye, and to protect thee.

11. The Lord addresses these words to those that are hardened sinners.

12. Restrain, O Lord! those that keep far from Thee, and force them to obey Thee.[2]

[1] This verse, which is very obscure, leaves room for various interpretations. Bellarmine finds the following more conformable to the letter of the Vulgate and to the Hebrew text: Certainly, when the mighty waters come, that is to say, sufferings of all kinds, which at the last day must fall as a deluge on the wicked, they shall not approach him, that is, the man who was converted in time.

[2] It is the prophet who asks for the suppression of the wicked. "*In camo et freno.*" By the evils and afflictions that withdraw or remove the soul from sin.

13. Many are the chastisements reserved for sinners; but he that hopes in God shall be surrounded by his mercy so that he will not be able to go beyond its reach and be lost.

14. "*Gloriamini.*" Let your glory be to serve and to love the Lord.

Psalm VII., which is Psalm XXXII. of the Psalter.

The psalmist exhorts the just to praise the Lord, to fear his judgments, and to confide in his mercy.

1. Exultate justi in Domino: rectos decet collaudatio.

2. Confitemini Domino in cithara: in psalterio decem chordarum psallite illi.

3. Cantate ei canticum novum: bene psallite ei in vociferatione.

4. Quia rectum est verbum Domini, et omnia opera ejus in fide.

5. Diligit misericordiam et judicium: misericordia Domini plena est terra.

6. Verbo Domini cœli firmati sunt: et spiritu oris ejus omnis virtus eorum.

7. Congregans sicut in utre aquas maris: ponens in thesauris abyssos.

8. Timeat Dominum omnis terra: ab eo autem commoveantur omnes inhabitantes orbem.

9. Quoniam ipse dixit, et facta sunt: ipse mandavit et creata sunt.

10. Dominus dissipat consilia Gentium: reprobat autem cogitationes populorum, et reprobat consilia principum.

11. Consilium autem Domini

1. Rejoice in the Lord, O ye just: praise becometh the upright.

2. Give praise to the Lord on the harp: sing to him with the psaltery, *the instrument* of ten strings.

3. Sing to him a new canticle: sing well unto him with a loud noise.

4. For the word of the Lord is right, and all his works are *done* with faithfulness.

5. He loveth mercy and judgment: the earth is full of the mercy of the Lord.

6. By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth.

7. Gathering together the waters of the sea, as in a vessel: and layeth up the depth in storehouses.

8. Let all the earth fear the Lord: and let all the inhabitants of the world be in awe of him.

9. For he spoke and they were made: he commanded and they were created.

10. The Lord bringeth to naught the counsels of nations: and he rejecteth the devices of people, and casteth away the counsels of princes.

11. But the counsel of the

in æternum manet: cogitationes cordis ejus in generatione et generationem.

12. Beata gens, cujus est Dominus, Deus ejus: populus, quem elegit in hæreditatem sibi.

13. De cœlo respexit Dominus: vidit omnes filios hominum.

14. De præparato habitaculo suo: respexit super omnes, qui habitant terram.

15. Qui finxit singillatim corda eorum: qui intelligit omnia opera eorum.

16. Non salvatur rex per multam virtutem: et gigas non salvabitur in multitudine virtutis suæ.

17. Fallax equus ad salutem: in abundantia autem virtutis suæ non salvabitur.

18. Ecce oculi Domini super metuentes eum: et in eis, qui sperant super misericordia ejus.

19. Ut eruat a morte animas eorum: et alat eos in fame.

20. Anima nostra sustinet Dominum: quoniam adjutor et protector noster est.

21. Quia in eo lætabitur cor nostrum: et in nomine sancto ejus speravimus.

22. Fiat misericordia tua Domine super nos: quemadmodum speravimus in te.

Lord standeth forever: the thoughts of his heart to all generations.

12. Blessed is the nation, whose God is the Lord: the people whom he hath chosen for his inheritance.

13. The Lord hath looked from heaven: he hath beheld all the sons of men.

14. From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15. He who hath made the hearts of every one of them: who understandeth all their works.

16. The king is not saved by a great army: nor shall the giant be saved by his own great strength.

17. Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

18. Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19. To deliver their souls from death: and feed them in famine.

20. Our soul waiteth for the Lord: for he is our helper and protector.

21. For in him our heart shall rejoice: and in his holy name we have trusted.

22. Let thy mercy, O Lord, be upon us: as we have hoped in thee.

3. "*Bene psallite ei in vociferatione.*" Bossuet understands the word *Psallite* in the sense of playing an instrument, and not in that of singing. Hence the phrase signifies: Let your voices be in accord with the sound of instruments.

5. He loves mercy and justice; but the earth is filled with mercy rather than justice.

6. "*Spiritu oris ejus omnis virtus eorum.*" For "*Virtus*" St. Jerome translates *Ornatus*—adornment, by which is meant the stars. The sense, then, is, that God by a breath of his mouth, or by another word, adorned the heavens with stars.

7. "*Ponens in thesauris abyssos.*" The Lord holds the abysses, or the waters of the sea, in his treasures; that is to say, in reserve, to dispose of them according to his good pleasure, either for doing good to men or for punishing them.

8. "*Ab eo autem commoveantur.*" St. Jerome translates: *Ipsum formident*—Let them fear him.

9. Whatever God said, or wished, was done.

11. All the thoughts of his mind, which are hidden to us, shall always have their fulfilment.

12. Blessed is the nation that makes God, and not his creatures, its last end.

15. It is he that created their hearts, or their souls. "*Singillatim.*" One by one, as Bellarmine, Menochius, and Tirinus explain it. "*Intelligit omnia opera eorum.*" He well understands and penetrates all the motives of their actions.

Psalm VIII., which is Psalm XXXIII. of the Psalter.

In this psalm the prophet exhorts us constantly to praise the Lord for his tender and continual care of his servants, and for the assistance that he deigns to grant us in all our tribulations.

1. Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

2. In Domino laudabitur anima mea: audiant mansueti, et lætentur.

3. Magnificate Dominum mecum: et exaltemus nomen ejus in idipsum.

4. Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me.

5. Accedite ad eum, et illuminamini: et facies vestræ non confundentur.

6. Iste pauper clamavit, et Dominus exaudivit eum: et de omnibus tribulationibus ejus salvabit eum.

1. I will bless the Lord at all times: his praise *shall be* always in my mouth.

2. In the Lord shall my soul be praised: let the meek hear and rejoice.

3. O magnify the Lord with me: and let us extol his name together.

4. I sought the Lord and he heard me: and he delivered me from all my troubles.

5. Come ye to him and be enlightened: and your faces shall not be confounded.

6. This poor man cried, and the Lord heard him: and saved him out of all his troubles.

7. Immittet Angelus Domini in circuitu timentium eum: et eripiet eos.

8. Gustate, et videte quoniam suavis est Dominus: beatus vir, qui sperat in eo.

9. Timete Dominum omnes sancti ejus: quoniam non est inopia timentibus eum.

10. Divites eguerunt et esurierunt: inquirentes autem Dominum non minuentur omni bono.

11. Venite filii, audite me: timorem Domini docebo vos.

12. Quis est homo qui vult vitam: diligit dies videre bonos?

13. Prohibe linguam tuam a malo: et labia tua ne loquantur dolum.

14. Diverte a malo, et fac bonum: inquire pacem, et persequere eam.

15. Oculi Domini super justos: et aures ejus in preces eorum.

16. Vultus autem Domini super facientes mala: ut perdat de terra memoriam eorum.

17. Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos.

18. Juxta est Dominus iis qui tribulato sunt corde: et humiles spiritu salvabit.

19. Multæ tribulationes justorum: et de omnibus his liberabit eos Dominus.

20. Custodit Dominus omnia ossa eorum: unum ex his non conteretur.

21. Mors peccatorum pessi-

7. The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

8. O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

9. Fear the Lord, all ye his saints: for there is no want to them that fear him.

10. The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

11. Come, children, hearken to me: I will teach you the fear of the Lord.

12. Who is the man that desireth life: who loveth to see good days?

13. Keep thy tongue from evil: and thy lips from speaking guile.

14. Turn away from evil, and do good: seek after peace and pursue it.

15. The eyes of the Lord are upon the just: and his ears unto their prayers.

16. But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

17. The just cried, and the Lord heard them: and delivered them out of all their troubles.

18. The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

19. Many are the afflictions of the just: but out of them all will the Lord deliver them.

20. The Lord keepeth all their bones: not one of them shall be broken.

21. The death of the wicked

ma: et qui oderunt justum delinquent.

22. Redimet Dominus animas servorum suorum: et non delinquent omnes qui sperant in eo.

is very evil: and they that hate the just shall be guilty.

22. The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

2. "*Laudabitur.*" According to the Hebrew: *Gloriabitur.* "*Audiant mansueti, et lætentur.*" Let the meek or the devout listen to the account of the benefits which I have received from the Lord, and let them rejoice with me thereat.

4. "*Exaudivit me.*" He heard me, by giving me grace to find him.

5. "*Facies vestræ non confundentur.*" You shall not be covered with confusion by the refusal of what you ask and hope for.

6. "*Iste pauper.*" In proof of which, this man, poor in merit.[1]

7. "*Immittet.*" *Se* is understood.

8. "*Gustate.*" Taste the Lord by applying yourselves to contemplate his goodness. "*Videte quoniam suavis est.*" You will see by experience how sweet he is to him who seeks and tastes him.

9. "*Timete Dominum, omnes sancti ejus.*" All ye servants of the Lord, fear him. There is question here of a filial, not of a servile fear.

10. The rich ones of this world, though possessing in abundance the good of this earth, suffer hunger and thirst, because they find no peace in them; but those that seek the Lord, even in poverty, are filled with every good.

12. That is to say: What is the way to enjoy the true life, true happiness?

14. "*Inquire pacem, et persequere eam.*" Seek true peace, and never leave off seeking it.

20. The Lord keepeth all the bones of his servants, and not one of them shall be broken; so that at the general resurrection they will all be found whole and sound.

21. "*Delinquent.*" According to the Hebrew: *Devastabuntur* —Shall be laid desolate.

[1] The prophet speaks thus of himself, and repeats what he said in verse 4. See also verse 17. "*Non . . . omni bono.*" Hebraism for *Nullo bono.*

22. The Lord shall rescue from every danger the souls of his servants, and he will not permit any of them that trust in him to fail in their duties.

Psalm IX., which is Psalm XXXIV. of the Psalter.

This psalm is suitable to the just man who, seeing himself exposed here below to the temptations of the devil and to bad treatment on the part of impious men, seeks help from God.[1]

1. Judica Domine nocentes me, expugna impugnantes me.

2. Apprehende arma et scutum: et exurge in adjutorium mihi.

3. Effunde frameam, et conclude adversus eos, qui persequuntur me: dic animæ meæ: Salus tua ego sum.

4. Confundantur et revereantur, quærentes animam meam.

5. Avertantur retrorsum, et confundantur cogitantes mihi mala.

6. Fiant tamquam pulvis ante faciem venti: et Angelus Domini coarctans eos.

7. Fiat via illorum tenebræ et lubricum: et Angelus Domini persequens eos.

8. Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.

9. Veniat illi laqueus, quem ignorat: et captio, quam abscondit, apprehendat eum: et in laqueum cadat in ipsum.

10. Anima autem mea exultabit in Domino: et delectabitur super salutari suo.

1. Judge thou O Lord them, that wrong me, overthrow them that fight against me:

2. Take hold of arms and shield: and rise up to help me.

3. Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

4. Let them be confounded and ashamed that seek after my soul.

5. Let them be turned back and be confounded that devise evil against me.

6. Let them become as dust before the wind: and let the angel of the Lord straiten them.

7. Let their way become dark and slippery: and let the angel of the Lord pursue them.

8. For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

9. Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

10. But my soul shall rejoice in the Lord: and shall be delighted in his salvation.

[1] This psalm is admirably suited to Jesus Christ, the Just by excellence. Bellarmine even thinks, with St. Augustine and St. Jerome, that this is its principal meaning.

11. Omnia ossa mea dicent: Domine, quis similis tibi?

12. Eripiens inopem de manu fortiorum ejus: egenum et pauperem a diripientibus eum.

13. Surgentes testes iniqui, quæ ignorabam interrogabant me.

14. Retribuebant mihi mala pro bonis: sterilitatem animæ meæ.

15. Ego autem cum mihi molesti essent, induebar cilicio.

16. Humiliabam in jejunio animam meam, et oratio mea in sinu meo convertetur.

17. Quasi proximum, et quasi fratrem nostrum, sic complacebam: quasi lugens et contristatus sic humiliabar.

18. Et adversum me lætati sunt, et convenerunt: congregata sunt super me flagella, et ignoravi.

19. Dissipati sunt, nec compuncti, tentaverunt me, subsannaverunt me subsannatione: frenduerunt super me dentibus suis.

20. Domine quando respicies? restitue animam meam a malignitate eorum, a leonibus unicam meam.

21. Confitebor tibi in ecclesia magna, in populo gravi laudabo te.

22. Non supergaudeant mihi qui adversantur mihi inique: qui oderunt me gratis, et annuunt oculis.

23. Quoniam mihi quidem pacifice loquebantur, et in iracundia terræ loquentes, dolos cogitabant.

11. All my bones shall say: Lord, who is like to thee?

12. Who deliverest the poor from the hand of them that are stronger than he: the needy and the poor from them that strip him.

13. Unjust witnesses rising up have asked me things I knew not.

14. They repaid me evil for good: to the depriving me of my soul.

15. But as for me, when they were troublesome to me, I was clothed with hair-cloth.

16. I humbled my soul with fasting: and my prayer shall be turned into my bosom.

17. As a neighbor and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

18. But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not *why*.

19. They were separated, and repented not, they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

20. Lord, when wilt thou look upon me? rescue thou my soul from their malice, my only one from the lions.

21. I will give thanks to thee in a great church, I will praise thee in a strong people.

22. Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

23. For they spoke indeed peaceably to me: and speaking in the anger of the earth they devised guile.

24. Et dilataverunt super me os suum: dixerunt: Euge, euge, viderunt oculi nostri.

25. Vidisti Domine, ne sileas: Domine ne discedas a me.

26. Exurge et intende judicio meo: Deus meus, et Dominus meus in causam meam.

27. Judica me secundum justitiam tuam Domine Deus meus, et non supergaudeant mihi.

28. Non dicant in cordibus suis: Euge, euge, animæ nostræ: nec dicant: Devoravimus eum.

29. Erubescant et revereantur simul, qui gratulantur malis meis.

30. Induantur confusione et reverentia qui magna loquuntur super me.

31. Exultent et lætentur qui volunt justitiam meam: et dicant semper: Magnificetur Dominus, qui volunt pacem servi ejus.

32. Et lingua mea meditabitur justitiam tuam, tota die laudem tuam.

24. And they opened their mouth wide against me: they said: Well done, well done, our eyes have seen it.

25. Thou hast seen *this*, O Lord, be not thou silent; O Lord, depart not from me.

26. Arise, and be attentive to my judgment: to my cause, my God and my Lord.

27. Judge me, O Lord my God, according to thy justice, and let them not rejoice over me.

28. Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

29. Let them blush, and be ashamed together, who rejoice at my evils.

30. Let them be clothed with confusion and shame, who speak great things against me.

31. Let them rejoice and be glad, who are well pleased with my justice: and let them say always: The Lord be magnified, who delights in the peace of his servant.

32. And my tongue shall meditate thy justice, thy praise all the day long.

1. "*Judica.*" Punish as they deserve.

2. "*Apprehende arma et scutum.*" Take Thy arms to strike my enemies, and Thy shield to protect me.[1]

3. "*Effunde.*" St. Jerome translates: *Evagina*—Unsheathe.

4. "*Quærentes animam meam.*" Those that seek to take away my life.

6. "*Angelus Domini.*" The angel, the minister of the Lord's justice.

[1] The shield of God is his goodness, his benevolence. *Ut scuto bonæ voluntatis tuæ coronasti eum*—Thou hast crowned us as with a shield of Thy goodwill (*Ps.* v. 15). It is also equity or justice: *Sumet scutum inexpugnabile æquitatem*—He will take equity for an invincible shield (*Wisdom*, v. 20).

7. "*Fiat via illorum tenebræ et lubricum.*" That is to say: Let them fall over a precipice. He that walks by night on a slippery path, can hardly avoid meeting with a dangerous fall.

8. Without cause on my part they have set their snares, or laid ambush, to take my life, and loaded me with injuries.

9. "*Laqueus.*" According to the Hebrew: *Calamitas.* That is to say: Let there come upon him a calamity which he did not expect. "*Captiv.*" According to the Hebrew: *Retis*—A net.

10. "*Super salutari suo.*" In the salvation received from him.[1]

11. "*Omnia ossa mea.*" All parts even of my body, to my very bones.

13. "*Quæ ignorabam, interrogabant me.*" They asked me about things of which I was ignorant, in order to find matter for accusation against me.

14. "*Sterilitatem.*" According to the Hebrew: *Orbitatem*—Privation, despoiling. That is to say: They sought to strip me of everything.

16. I afflicted myself by fasting, humbling myself before God, as a man who is worthy of this bad treatment, and praying for my persecutors; if my prayer does not benefit them, it will turn at least to my own profit.

17. I loved to pray for him who persecuted me, as if he had been my friend and my brother; I suffered for him, weeping and afflicted myself with his miseries, as a mother weeps for the sorrows of her son. Such is the sense of the Hebrew, according to the translation of St. Jerome: *Quasi ad amicum, quasi ad fratrem meum, sic ambulabam; quasi lugens mater, tristis incurvabar*—As a mother mourning and sad, so did I go my way.

18. They, on the contrary, rejoiced at my ills: yet more, they conspired against me; and when I least thought of it, the scourges were gathered together over me.

19. They have been scattered by the Lord; yet they have not repented: on the contrary, they have continued to tempt me, now mocking at me in scorn, and now gnashing their teeth at me in rage.

[1] Or, according to St. Augustine, and conformably to verse 3: In his Salvation, his Saviour who is God himself.

20. When wilt Thou look upon me with an eye of pity? Ah! deliver me from the malice of those who, like lions, lie in wait for my life.[1]

21. If Thou art propitious to my prayer, I will give Thee thanks on the solemn days, when the nation is assembled, and there in the presence of a great people I will praise Thy mercy.

22. "*Annuunt oculis.*" To deceive me, they pretend to look upon me with a good eye. On these words St. Augustine thus comments: *Quid est Annuentes oculis? Pronunciantes vultu, quod in corde non gestant* —What is, Winking with the eyes? To express by look what one has not in the heart.

23. "*In iracundia terræ.*" According to the anger of an earthly heart. Such is the explanation of Bellarmine and of Bossuet.

24. "*Viderunt oculi nostri.*" We have seen what we wished to see.

25. "*Ne sileas.*" Punish them.

27. "*Non supergaudeant mihi.*" Let my enemies no more rejoice over my misfortunes (see verse 22).

31. "*Pacem servi ejus.*" Peace or prosperity of the servant of God. Thus Bellarmine, Malvenda, and others, following St. Jerome, explain the verse.

Psalm X., which is Psalm XXXV. of the Psalter.

The psalmist here shows how great, on the one hand, is the malice of sinners, and, on the other hand, how great is the mercy of God set forth to convert them. It also at the same time makes known with what goodness our Lord treats the just.

1. Dixit injustus, ut delinquat in semetipso: non est timor Dei ante oculos ejus.

2. Quoniam dolose egit in conspectu ejus: ut inveniatur iniquitas ejus ad odium.

1. The unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

2. For in his sight he hath done deceitfully: that his iniquity may be found unto hatred.

[1] "*Unicam meam.*" My soul, or my life, which is my only one. According to Bellarmine: *Recte dicitur unica, quasi unice dilecta*—Rightly it is called the only one, as being the one alone beloved. See the same expression in Psalm xxi. 21.

3. Verba oris ejus iniquitas, et dolus: noluit intelligere ut bene ageret.

4. Iniquitatem meditatus est in cubili suo: astitit omni viæ non bonæ, malitiam autem non odivit.

5 Domine in cœlo misericordia tua: et veritas tua usque ad nubes.

6. Justitia tua sicut montes Dei: judicia tua abyssus multa.

7. Homines, et jumenta salvabis Domine: quemadmodum multiplicasti misericordiam tuam Deus.

8. Filii autem hominum, in tegmine alarum tuarum sperabunt.

9. Inebriabuntur ab ubertate domus tuæ: et torrente voluptatis tuæ potabis eos.

10. Quoniam apud te est fons vitæ: et in lumine tuo videbimus lumen.

11. Prætende misericordiam tuam scientibus te, et justitiam tuam his, qui recto sunt corde.

12. Non veniat mihi pes superbiæ: et manus peccatoris non moveat me.

13. Ibi ceciderunt qui operantur iniquitatem: expulsi sunt, nec potuerunt stare.

3. The words of his mouth *are* iniquity and guile: he would not understand that he might do well.

4. He hath devised iniquity on his bed: he hath set himself on every way that is not good, but evil he hath not hated.

5. O Lord, thy mercy is in heaven: and thy truth *reacheth* even to the clouds.

6. Thy justice is as the mountains of God: thy judgments are a great deep.

7. Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!

8. But the children of men shall put their trust under the covert of thy wings.

9. They shall be inebriated with the plenty of thy house: and thou shalt make them drink of the torrent of thy pleasure.

10. For with thee is the fountain of life; and in thy light we shall see light.

11. Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12. Let not the foot of pride come to me: and let not the hand of the sinner move me.

13. There the workers of iniquity are fallen: they are cast out, and could not stand.

1. The wicked man has said in his heart, or has resolved (as is explained by Bellarmine and Mattei), to sin freely; and he acts thus because he has no longer the fear of God before his eyes.

2. This is a very difficult verse. St. Augustine explains it thus: *In odio, persequente iniquitate sua, dolose egit coram Deo* —Out of hatred, pursuing his path of crime, he acts deceitfully before God; words that are applicable to sacrilegious confes-

sions. The Rabbinists explain the Hebrew text thus: The wicked man sins, flattering himself that God does not see and does not abhor his iniquity. But Mattei believes that some words are wanting in the Hebrew text; his opinion is that the psalmist is not speaking here of deceitful hypocrites, but of obstinate sinners; and he explains the verse in this manner: The sinner acts perversely before the eyes of God, so that his iniquity may draw down the divine hatred upon himself. Such is also the explanation given by Bellarmine and Bossuet.

3. "*Noluit intelligere ut bene ageret.*" He does not wish to understand what is good, so as not to be obliged to practise it.

4. On his bed he premeditates to do evil, and he gives himself to every wicked means; for, far from hating evil, he loves it.[1]

5. That is to say: Thy mercy and Thy fidelity to Thy promises are immense and infinite.

6. Thy justice is as great as a mountain, and as a divine mountain that is high beyond our sight; and Thy judgments are to us abysses very obscure and impenetrable.

7. "*Homines et jumenta salvabis.*" Bellarmine explains this passage by saying that God wishes to save not only good men, but also those who, by following their sensual appetites, make themselves like brute beasts.

8. "*In tegmine alarum tuarum.*" That is to say: Relying on Thy protection and Thy Providence.

9. Thou wilt make them participate in the infinite joy that Thou Thyself dost experience.

10. "*In lumine tuo, videbimus lumen.*" Illumined by Thy divine light, we shall see Thyself who art the Light by essence.

11. "*Justitiam tuam.*" The just reward that Thou hast prepared for each one according to his deserts.

12. St. Augustine thus explains this verse: O Lord! suffer not that pride set its foot on me, or gain dominion over me, nor that the hand of the sinner, that is, of the devil or of any of his followers, detach me from Thy service.

13. "*Ibi.*" There, in pride. "*Expulsi sunt, nec potuerunt*

[1] Let us analyze this portrait of a perverse man: iniquity in his thought and affections, in his words, in his whole conduct towards God and man; the reason is, he has no fear of God; he does not see, he does not understand, he is not willing.

stare." They have been driven out of heaven, and it is precisely on account of their pride that they were not able to remain there.

Psalm XI., which is Psalm XXXVI. of the Psalter.

The prophet exhorts the just to persevere in the practice of virtue and to confide in the mercy of God, without allowing themselves to be moved by the prosperity which the wicked enjoy in this world.[1]

1. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem.
2. Quoniam tamquam fœnum velociter arescent: et quemadmodum olera herbarum cito decident.
3. Spera in Domino, et fac bonitatem: et inhabita terram, et pasceris in divitiis ejus.

4. Delectare in Domino: et dabit tibi petitiones cordis tui.

5. Revela Domino viam tuam, et spera in eo: et ipse faciet.
6. Et educet quasi lumen justitiam tuam: et judicium tuum tamquam meridiem: subditus esto Domino, et ora eum.

7. Noli æmulari in eo, qui prosperatur in via sua: in homine faciente injustitias.
8. Desine ab ira, et derelinque furorem: noli æmulari ut maligneris.
9. Quoniam qui malignantur, exterminabuntur: sustinentes autem Dominum, ipsi hereditabunt terram.

1. Be not emulous of evil doers: nor envy them that work iniquity.
2. For they shall shortly wither away as grass: and as the green herbs shall quickly fall.
3. Trust in the Lord, and do good: and dwell in the land, and thou shalt be fed with its riches.
4. Delight in the Lord: and he will give thee the requests of thy heart.
5. Commit thy way to the Lord, and trust in him: and he will do it.
6. And he will bring forth thy justice as the light: and thy judgment as the noon-day: be subject to the Lord and pray to him.
7. Envy not the man who prospereth in his way: the man who doth unjust things.
8. Cease from anger, and leave rage: have no emulation to do evil.
9. For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

[1] Bellarmine remarks that this psalm does not form a consecutive discourse: it is a collection of detached sentences, to the number of twenty-two; and in the Hebrew they are arranged alphabetically, according to the first letter of each. The other alphabetical psalms are xxiv., xxxiii., cx., cxi., cxviii., and cxliv.

10. Et adhuc pusillum, et non erit peccator: et quæres locum ejus, et non invenies.

11. Mansueti autem hereditabunt terram, et delectabuntur in multitudine pacis.

12. Observabit peccator justum: et stridebit super eum dentibus suis.

13. Dominus autem irridebit eum: quoniam prospicit quod veniet dies ejus.

14. Gladium evaginaverunt peccatores: intenderunt arcum suum.

15. Ut dejiciant pauperem et inopem: ut trucident rectos corde.

16. Gladius eorum intret in corda ipsorum: et arcus eorum confringatur.

17. Melius est modicum justo, super divitias peccatorum multas.

18. Quoniam brachia peccatorum conterentur: confirmat autem justos Dominus.

19. Novit Dominus dies immaculatorum: et hereditas eorum in æternum erit.

20. Non confundentur in tempore malo, et in diebus famis saturabuntur: quia peccatores peribunt.

21. Inimici vero Domini mox ut honorificati fuerint et exaltati: deficientes, quemadmodum fumus deficient.

22. Mutuabitur peccator, et non solvet: justus autem miseretur et tribuet.

23. Quia benedicentes ei hereditabunt terram: maledicentes autem ei disperibunt.

24. Apud Dominum gressus

10. For yet a little while, and the wicked shall not be; and thou shalt seek his place, and shalt not find it.

11. But the meek shall inherit the land, and shall delight in abundance of peace.

12. The sinner shall watch the just man: and shall gnash upon him with his teeth.

13. But the Lord shall laugh at him: for he foreseeth that his day shall come.

14. The wicked have drawn out the sword: they have bent their bow,

15. To cast down the poor and needy: to kill the upright of heart.

16. Let their sword enter into their own hearts: and let their bow be broken.

17. Better is a little to the just, than the great riches of the wicked.

18. For the arms of the wicked shall be broken in pieces: but the Lord strengtheneth the just.

19. The Lord knoweth the days of the undefiled: and their inheritance shall be forever.

20. They shall not be confounded in the evil time, and in the days of famine they shall be filled: because the wicked shall perish.

21. And the enemies of the Lord, presently after they shall be honored and exalted: shall come to nothing and vanish like smoke.

22. The sinner shall borrow, and not pay again: but the just showeth mercy and shall give.

23. For such as bless him shall inherit the land; but such as curse him shall perish.

24. With the Lord shall the

hominis dirigentur: et viam ejus volet.

25. Cum ceciderit, non collidetur: quia Dominus supponit manum suam.

26. Junior fui, etenim senui: et non vidi justum derelictum, nec semen ejus quærens panem.

27. Tota die miseretur et commodat: et semen illius in benedictione erit.

28. Declina a malo, et fac bonum: et inhabita in sæculum sæculi.

29. Quia Dominus amat judicium, et non derelinquet sanctos suos: in æternum conservabuntur.

30. Injusti punientur: et semen impiorum peribit.

31. Justi autem hereditabunt terram: et inhabitabunt in sæculum sæculi super eam.

32. Os justi meditabitur sapientiam, et lingua ejus loquetur judicium.

33. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

34. Considerat peccator justum: et quærit mortificare eum.

35. Dominus autem non derelinquet eum in manibus ejus: nec damnabit eum cum judicabitur illi.

36. Expecta Dominum, et custodi viam ejus: et exaltabit te, ut hereditate capias terram: cum perierint peccatores, videbis.

37. Vidi impium superexaltatum: et elevatum sicut cedros Libani.

38. Et transivi, et ecce non erat: et quæsivi eum, et non est inventus locus ejus.

steps of a man be directed: and he shall like well his way.

25. When he shall fall he shall not be bruised: for the Lord putteth his hand under him.

26. I have been young, and now am old: and I have not seen the just forsaken, nor his seed seeking bread.

27. He showeth mercy and lendeth all the day long: and his seed shall be in blessing.

28. Decline from evil and do good: and dwell forever and ever.

29. For the Lord loveth judgment, and will not forsake his Saints: they shall be preserved forever.

30. The unjust shall be punished: and the seed of the wicked shall perish.

31. But the just shall inherit the land: and shall dwell therein for evermore.

32. The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.

33. The law of his God is in his heart: and his steps shall not be supplanted.

34. The wicked watcheth the just man: and seeketh to put him to death,

35. But the Lord will not leave him in his hands: nor condemn him when he shall be judged.

36. Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

37. I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

38. And I passed by, and lo he was not: and I sought him and his place was not found.

39. Custodi innocentiam, et vide æquitatem: quoniam sunt reliquiæ homini pacifico.

40. Injusti autem disperibunt simul: reliquiæ impiorum interibunt.

41. Salus autem justorum a Domino: et protector eorum in tempore tribulationis.

42. Et adjuvabit eos Dominus, et liberabit eos: et eruet eos a peccatoribus, et salvabit eos: quia speraverunt in eo.

39 Keep innocence, and behold justice: for there are remnants for the peaceable man.

40. But the unjust shall be destroyed together: the remnants of the wicked shall perish.

41. But the salvation of the just is from the Lord: and he is their protector in the time of trouble.

42. And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him.

1. "*Neque zelaveris facientes iniquitatem.*" Do not allow yourself to be moved by zeal, that is to say, by envy of their happiness. Or rather: Be not inflamed against sinners on account of their happiness, as if complaining to God for favoring them as he does.

2. They shall wither as the grass that falls under the scythe; they shall fall as the herb deprived of its root.

3. "*Inhabita terram, et pasceris in divitiis ejus.*" Therefore, dwell in the land, and God will feed thee with his delights. Or, as others understand this: Cultivate the land, and thou shalt be abundantly provided with its fruits.

4. Make thy happiness to consist in pleasing God; or make the Lord thy delight, and he will satisfy all thy requests, or all thy desires.

5. Lay before God all the wants and desires of thy life; put thy trust in him, and he will do all that thou desirest.

6. He will even draw forth from the darkness thy innocence as a torch of flame, and he will cause it to shine as the sun at noonday; obey the Lord, and be attentive to pray for his help.

8. "*Ut malignéris.*" So as to become wicked like them.

9. The wicked shall be exterminated by the hand of God; but those that expect with patience the help of the Lord shall be heirs of the land of promise, which is heaven.

10. Wait a little while, and thou wilt see that this sinner, now so puffed up with pride about his goods, shall be no more; thou wilt seek the place or the prosperous state in which he lived, and thou wilt no longer find it.

11. On the contrary, the meek, like the humble, shall possess the land which was destined to them for their inheritance and shall enjoy great peace.[1]

12. The sinner will look with contempt on the life of the just man; and he will conceive great hatred for him so as to desire to oppress him.

13. "*Dies ejus.*" The day on which he will be punished as he deserves.

16. Understood: God grant that, etc.[2]

17. The just man is more content with the little that he possesses than are sinners in the midst of all their wealth.

18. For all the power of sinners shall be destroyed; whilst that of the just shall be strengthened by the Lord.

19. "*Novit Dominus dies immaculatorum.*" The Lord watches over the days of innocent men, and he approves of their ways.[3]

20. "*In tempore malo.*" In the time of divine vengeance. "*In diebus famis saturabuntur.*" When every one shall ardently desire his eternal salvation, they shall be satiated with joy by the benediction of God.

22. "*Justus autem miseretur, et tribuet.*" But the just, who has compassion on the poor, helps them, and will always have means to help them.

23. Those that bless God, as St. Augustine understands this, shall be blessed by God, and they shall inherit the land of the living; but those that curse him with blasphemies, shall be cursed and brought to ruin.

24. "*Viam ejus.*" His conduct, his ways.

25. If the just man happens to stumble, the Lord will not allow him to suffer hurt; for he himself, stretching out his hand, will support him.[4]

27. All day long having compassion on the poor, he helps them, at least by lending to them; and therefore his family shall always see itself blessed by God.

[1] Our dear Lord has said the same: "Blessed are the meek; for they shall possess the land" (*Matt.* v. 4).

[2] Or else: Divine justice will cause . . . An ordinary prediction under the form of imprecation.

[3] See Psalm i. 7.

[4] A beautiful image of the paternal goodness of the Creator! See the same in Psalm xl. 3.

28. "*Inhabita in sæculum sæculi.*" That is to say: Thou wilt be always happy.[1]

31. "*Terram.*" The land of the blessed.

32. "*Os justi meditabitur sapientiam.*" The words of the just man are always prudent and wise.

34. The wicked man sees that the life of the just man is opposed to his own, and through the hatred that he bears him he seeks to do him evil.[2]

35. "*Nec damnabit eum, cum judicabitur illi.*" When he has to judge him, he will not condemn him, however great the calumnies laid to his charge by the wicked.

36. Wait, then, for the Lord, and continue to walk in the path by which he has led thee; he will exalt thee in such a manner as to make thee come to possess as thy inheritance the land that thou desirest; and when the wicked shall be lost, thou shalt see the recompense that God shall give to thee according to his promise.

38. "*Locus ejus.*" His greatness, of which there remained no more trace than if it had never been.

39. "*Sunt reliquiæ homini pacifico.*" St. Jerome translates: The remainder of the life of the meek man shall have true peace, which will accompany him even unto death. Others interpret the passage thus: His virtuous actions, besides his good name, will leave a good example, which after his death will continue to be useful to others and be a consolation which the good man will always enjoy. Both explanations are good.[3]

40. "*Reliquiæ impiorum interibunt.*" The riches and the glory which the wicked thought of perpetrating on earth, all shall perish.

[1] "*Inhabita.*" The imperative for the future, according to Menochius. This promise, says Bellarmine, v. 28, 29, may be applied to the present life; but properly it has reference to life eternal.

[2] The same as verse 12; but there it was by violence, here it is by craft, as the Jews acted against Jesus Christ.

[3] This may also be understood in a higher sense, of eternal reward according to the text: *Opera enim illorum sequuntur illos*—Their works follow them (*Apoc.* xiv. 13).

PSALM XII., WHICH IS PSALM XXXVII. OF THE PSALTER.

David bewails his sins. This psalm is suitable for every penitent that looks upon his sufferings and his tribulations as just chastisements of his sins, for which he begs pardon from God.

1. DOMINE ne in furore tuo arguas me, neque in ira tua corripias me.
2. Quoniam sagittæ tuæ infixæ sunt mihi: et confirmasti super me manum tuam.
3. Non est sanitas in carne mea a facie iræ tuæ: non est pax ossibus meis a facie peccatorum meorum.
4. Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus grave gravatæ sunt super me.
5. Putruerunt, et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.
6. Miser factus sum, et curvatus sum usque in finem: tota die contristatus ingrediebar.
7. Quoniam lumbi mei impleti sunt illusionibus: et non est sanitas in carne mea.
8. Afflictus sum, et humiliatus sum nimis: rugiebam a gemitu cordis mei.
9. Domine, ante te omne desiderium meum: et gemitus meus a te non est absconditus.
10. Cor meum conturbatum est, dereliquit me virtus mea: et lumen oculorum meorum, et ipsum non est mecum.
11. Amici mei, et proximi mei adversum me appropinquaverunt, et steterunt.
12. Et qui juxta me erant, de longe steterunt: et vim faciebant qui quærebant animam meam.
13. Et qui inquirebant mala

1. REBUKE me not, O Lord in thy indignation, nor chastise me in thy wrath.
2. For thy arrows are fastened in me: and thy hand hath been strong upon me.
3. There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.
4. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.
5. My sores are putrified and corrupted, because of my foolishness.
6. I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.
7. For my loins are filled with illusions: and there is no health in my flesh.
8. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.
9. Lord, all my desire is before thee, and my groaning is not hid from thee.
10. My heart is troubled, my strength hath left me: and the light of my eyes itself is not with me.
11. My friends and my neighbors have drawn near, and stood against me.
12. And they that were near me stood afar off: and they that sought my soul used violence.

13. And they that sought

mihi, locuti sunt vanitates: et dolos tota die meditabantur.

14. Ego autem tamquam surdus non audiebam: et sicut mutus non aperiens os suum.

15. Et factus sum sicut homo non audiens: et non habens in ore suo redargutiones.

16. Quoniam in te Domine, speravi: tu exaudies me Domine Deus meus.

17. Quia dixi: Nequando supergaudeant mihi inimici mei: et dum commoventur pedes mei, super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum: et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo: et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem.

22. Ne derelinquas me Domine Deus meus: ne discesseris a me.

23. Intende in adjutorium meum, Domine Deus salutis meæ.

evils to me spoke vain things: and studied deceits all the day long.

14. But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

15. And I became as a man that heareth not: and that hath no reproofs in his mouth.

16. For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17. For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved they speak great things against me.

18. For I am ready for scourges: and my sorrow is continually before me.

19. For I will declare my iniquity: and I will think for my sin.

20. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

21. They that render evil for good, have detracted me, because I followed goodness.

22. Forsake me not, O Lord my God: do not thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

1. That is to say: Chastise me as a father, not as a judge: chastise me that I may amend, instead of being lost. See what is said in Psalm ii. 5 and Psalm v. 1.

2. "*Sagittæ tuæ.*" Thy arrows, Thy chastisements. "*Confirmasti super me manum tuam.*" Justly hast Thou pressed heavily Thy hand upon me, loading me with trials.

3. At the sight of Thy anger, I have lost my health of body; and at the sight of my sins, I have lost peace, so that my bones are all trembling.

4. My iniquities are so many that they rise even higher than

my head; and so grievous, that they weigh me down as a heavy burden.

5. [1] "*A facie insipientiæ meæ.*" Because I have neglected to apply a timely remedy.

6. "*Curvatus sum usque in finem.*" I have remained utterly bent down towards the earth, so that I am scarcely able to raise my eyes to heaven.

7. "*Lumbi mei.*" That is to say: My concupiscence. "*Illusionibus.*" According to the Chaldee: *Ardore*—A malignant heart.

8. I have been so afflicted and cast down, that the groans of my heart to heaven were like to the roarings of a lion.

10. My heart, or my will, has continued in trouble, since all strength has left me; and my eyes, that is, my mind, have lost the light, which made me see the truth.

11. They have drawn near, not to aid me, but to oppress me.

13. "*Vanitates.*" Falsehoods, calumnies, to destroy me.

17. I said within myself: Ah! may my enemies not have to rejoice over my ruin, since as my feet began to be unsteady, and they saw me tottering and likely to fall, they said great things at my expense, predicting my final overthrow.[2]

18. Lord, I am prepared to suffer all the evils that Thou mayest send me; for my sorrow, that is to say, my sin which is the object of my sorrow, is ever before my eyes.

19. For I know and will always confess my fault; and I will ever think of my sin, that I may satisfy, as far as I can, my offended God, in order to obtain his forgiveness.

20. "*Confirmati sunt.*" They continue to arm themselves.

[1] "*Cicatrices.*" According to the Hebrew, this word means neglected wounds, that is, wounds that engender corruption. This is aptly referred to the time spent by David, after his double crime, without entering into himself, until the prophet Nathan came to open for him his eyes to his sad condition.

[2] "*Et dum commoventur.*" Bellarmine says that the particle *Et* is put here for *Nam* or *Quia*, as often happens in Scripture.

Tuesday at Matins.

PSALM I., WHICH IS PSALM XXXVIII. OF THE PSALTER.

David speaks here of the pain that he felt and of the silence that he kept when Semei annoyed him with insults. The royal prophet at the same time exposes the reflections that his sins and the vain cares of men suggested to him. Finally, he represents himself as a pilgrim here on earth, and points out to sinners with what sentiments they should be animated in order to do penance.

1. DIXI: Custodiam vias meas: ut non delinquam in lingua mea.

2. Posui ori meo custodiam, cum consisteret peccator adversum me.

3. Obmutui, et humiliatus sum, et silui a bonis: et dolor meus renovatus est.

4. Concaluit cor meum intra me: et in meditatione mea exardescet ignis.

5. Locutus sum in lingua mea: Notum fac mihi Domine finem meum:

6. Et numerum dierum meorum quis est: ut sciam quid desit mihi.

7. Ecce mensurabiles posuisti dies meos: et substantia mea tamquam nihilum ante te.

8. Verumtamen universa vanitas, omnis homo vivens.

9. Verumtamen in imagine pertransit homo: sed et frustra conturbatur.

10. Thesaurizat: et ignorat cui congregabit ea.

11. Et nunc quæ est expectatio mea? nonne Dominus? et substantia mea apud te est.

12. Ab omnibus iniquitatibus

1. I SAID, I will take heed to my ways: that I sin not with my tongue.

2. I have set a guard to my mouth, when the sinner stood against me.

3. I was dumb, and was humbled, and kept silence *even* from good things: and my sorrow was renewed.

4. My heart grew hot within me: and in my meditation a fire shall flame out.

5. I spoke with my tongue: O Lord make me know my end.

6. And what is the number of my days: that I may know what is wanting to me.

7. Behold thou hast made my days measurable: and my substance is as nothing before thee.

8. And indeed all things are vanity, every man living.

9. Surely man passeth as an image. yea and he is disquieted in vain.

10. He storeth up: and he knoweth not for whom he shall gather these things.

11. And now what is my hope? is it not the Lord? and my substance is with thee.

12. Deliver thou me from all

meis erue me: opprobrium insipienti dedisti me.

13. Obmutui, et non aperui os meum, quoniam tu fecisti: amove a me plagas tuas.

14. A fortitudine manus tuæ ego defeci in increpationibus: propter iniquitatem corripuisti hominem.

15. Et tabescere fecisti sicut araneam animam ejus: verumtamen vane conturbatur omnis homo.

16. Exaudi orationem meam Domine, et deprecationem meam: auribus percipe lacrymas meas.

17. Ne sileas: quoniam advena ego sum apud te, et peregrinus, sicut omnes patres mei.

18. Remitte mihi, ut refrigerer priusquam abeam, et amplius non ero.

my iniquities: thou hast made me a reproach to the fool.

13. I was dumb, and I opened not my mouth, because thou hast done it: remove thy scourges from me.

14. The strength of thy hand hath made me faint with *thy* rebukes: Thou hast corrected man for iniquity.

15. And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

16. Hear my prayer, O Lord, and my supplication: give ear to my tears.

17. Be not silent: for I am a stranger with thee, and a sojourner as all my fathers were.

18. O forgive me, that I may be refreshed, before I go hence, and be no more.

1. I have resolved within myself that I will watch my ways that is, do my actions well; and therefore I have determined to be attentive not to sin with my tongue.

2. I have placed a guard upon my mouth, in order to be silent when some insolent person should provoke me with injurious words.

3. "*Silui a bonis.*" I refrained from reproaching my enemies with the good that I had done them.[1] "*Dolor meus renovatus est.*" I felt my grief renewed in thinking that I had well deserved their injuries by my sins.

4. At the remembrance of my faults, confusion penetrated my heart; and in my meditation the heat of my pain was increased.[2]

5. I said: Lord, make me know when Thy anger against me shall have an end; or, as others explain the passage, how near my end is.

6. Make known to me the number of my days, that I may

[1] Or, I was silent, although I had good things to say.

[2] "*Exardescet ignis.*" St. Jerome translates: *Incensus sum igne.*

know what is wanting to my penitences; or, according to others, how much longer I have to live.

7. "*Mensurabiles.*" St. Jerome's translation is: *Breves*—Short. Measurable, or so short that they are easy to count. "*Substantia mea.*" My life, according to St. Jerome.

8. It is indeed true that every man who lives here on earth, with all the honors and riches that he possesses, is but mere vanity.

9. Man passes through life like a phantom; that is to say, all the joys that he thinks he finds on earth will turn out to be empty: it is, then, in vain that he should trouble himself about them and that he should seek to procure for himself such goods as will never satisfy the heart.

11. "*Substantia mea apud te est.*" All that I have, all my good, subsists in Thee, and depends on Thee, in whom are all my hopes. According to the Hebrew text. *Spes mea apud te est*—My hope is with Thee.

12. "*Opprobrium insipienti dedisti me.*" It is supposed that Semei is here meant, who treated David as a usurper of the throne.

13. I did not open my mouth to complain, because it was Thou that did this, or permitted this for my just punishment; I beseech Thee now to remove from me the other scourges that I have deserved.

15. Thou makest him waste away his life, as the spider spends itself in forming its fragile web; hence it is in vain that any man should trouble himself to lay up the goods of this world.

18. Before, then, I leave this world, where one day I shall be no longer, I beseech Thee to appease Thy just anger against me, that so I may find refreshment and relief.

Psalm II., which is Psalm XXXIX. of the Psalter.

St. Ambrose, St. Jerome, St. Augustine, and Euthymius see in this whole psalm only Jesus Christ and the holy Church, that is, the Head of his mystical body. And, in fact, in his Epistle to the Hebrews (ch. x., 5 *et seq.*) St. Paul applies to Jesus Christ certain verses of this psalm, which can really not be understood of David without counting several other passages which it would at least be difficult to apply to the holy king. If Jesus Christ addresses himself to his Father with so

much humility and gratitude, it is because he speaks according to his humanity; he likewise speaks inasmuch as he is the Head of the predestined, and inasmuch as he has as man assumed our obligations towards God. And it is thus that, charged with our sins and as our established mediator between us and God, he prays, humbles himself, and trembles.

1. EXPECTANS expectavi Dominum, et intendit mihi.

2. Et exaudivit preces meas: et eduxit me de lacu miseriæ, et de luto fæcis.

3. Et statuit super petram pedes meos: et direxit gressus meos.

4. Et immisit in os meum canticum novum, carmen Deo nostro.

5. Videbunt multi, et timebunt: et sperabunt in Domino.

6. Beatus vir, cujus est nomen Domini spes ejus: et non respexit in vanitates et insanias falsas.

7. Multa fecisti tu Domine Deus meus mirabilia tua: et cogitationibus tuis non est qui similis sit tibi.

8. Annuntiavi, et locutus sum: multiplicati sunt super numerum.

9. Sacrificium et oblationem noluisti: aures autem perfecisti mihi.

10. Holocaustum et pro peccato non postulasti: tunc dixi: Ecce venio.

11. In capite libri scriptum est de me, ut facerem voluntatem tuam: Deus meus volui, et legem tuam in medio cordis mei.

12. Annuntiavi justitiam tuam in ecclesia magna, ecce labia mea non prohibebo: Domine tu scisti.

1. WITH expectation I have waited for the Lord, and he was attentive to me.

2. And he heard my prayers: and brought me out of the pit of misery and the mire of dregs.

3. And he set my feet upon a rock: and directed my steps.

4. And he put a new canticle into my mouth, a song to our God.

5. Many shall see *this*, and shall fear: and they shall hope in the Lord.

6. Blessed is the man whose trust is *in* the name of the Lord: and who hath not had regard to vanities, and lying follies.

7. Thou hast multiplied thy wonderful works, O Lord, my God: and in thy thoughts there is no one like to thee.

8. I have declared and I have spoken: they are multiplied above number.

9. Sacrifice and oblation thou didst not desire: but thou hast pierced ears for me.

10. Burnt-offering and sin-offering thou didst not require: then said I: Behold I come.

11. In the head of the book it is written of me that I should do thy will: O my God, I have desired *it*, and thy law in the midst of my heart.

12. I have declared thy justice in a great church, lo I will not restrain my lips: O Lord thou knowest it.

13. Justitiam tuam non abscondi in corde meo: veritatem tuam, et salutare tuum dixi.

14. Non abscondi misericordiam tuam, et veritatem tuam a consilio multo.

15. Tu autem Domine ne longe facias miserationes tuas a me: misericordia tua et veritas tua semper susceperunt me.

16. Quoniam circumdederunt me mala, quorum non est numerus: comprehenderunt me iniquitates meæ, et non potui ut viderem.

17. Multiplicatæ sunt super capillos capitis mei: et cor meum dereliquit me.

18. Complaceat tibi Domine ut eruas me: Domine, ad adjuvandum me respice.

19. Confundantur et revereantur simul, qui quærunt animam meam, ut auferant eam.

20. Convertantur retrorsum, et revereantur qui volunt mihi mala.

21. Ferant confestim confusionem suam, qui dicunt mihi: Euge, euge.

22. Exultent et lætentur super te omnes quærentes te: et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

23. Ego autem mendicus sum, et pauper: Dominus sollicitus est mei.

24. Adjutor meus, et protector meus tu es: Deus meus ne tardaveris.

13. I have not hid thy justice within my heart: I have declared thy truth and thy salvation.

14. I have not concealed thy mercy, and thy truth from a great council.

15. Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

16. For evils without number have surrounded me: my iniquities have overtaken me, and I was not able to see.

17. They are multiplied above the hairs of my head: and my heart hath forsaken me.

18. Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

19. Let them be confounded and ashamed together, that seek after my soul to take it away.

20. Let them be turned backward and be ashamed that desire evils to me.

21. Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

22. Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

23. But I am a beggar and poor: the Lord is careful for me.

24. Thou art my helper and my protector: O my God, be not slack.

1. "*Expectans expectavi Dominum.*"[1] I have waited a long time for the Lord as liberator and redeemer of his people. "*Intendit mihi.*" According to the Hebrew: *Inclinavit se ad me*—He has inclined himself to me to listen to me.

[1] A Hebraism signifying a prolonged waiting, accompanied by an ardent desire.

2. "*De lacu miseriæ et de luto fæcis.*" These expressions denote, according to the Hebrew text, as Bellarmine remarks, a deep abyss, without light, filled with filthy mud, in which have fallen and flounder confusedly a miserable multitude; such are those that are plunged into the mire of their carnal appetites.

3. "*Super petram.*" That is to say: Upon myself,[1] who am the foundation-rock of the Church: *Petra autem erat Christus*—The rock was Christ (1 *Cor.* x. 4). "*Et direxit gressus meos.*" He placed my feet on a way that is not only solid, but also straight; and he thus guided my steps.

4. "*Canticum novum, carmen.*" A new canticle, a canticle of love, of thanksgiving, and of praise; according to the Hebrew, which would be *Laudem*—Praise, instead of *Carmen.*

5. Many shall see, or shall come to know, the misery of the pit in which they are, and shall have fear or horror of it; they shall then see their deliverer, and shall put their trust in the Lord.

6. "*Vanitates.*" Human supports, which are all vain. "*Insanias falsas.*" Earthly goods, from which it is only folly to hope for happiness.

7. "*Cogitationibus tuis.*" In the inventions of Thy love which Thou hast conceived and carried into effect for our good.

8. "*Multiplicati.*" Bellarmine thinks, according to the Hebrew text, that perhaps an error has here crept in, and that it should be: *Multiplicatæ* (*cogitationes tuæ*), or *Multiplicata* (*mirabilia tua*)—Thy thoughts or Thy marvels are multiplied. But St. Ambrose, St. Jerome, and St. Augustine say that the verse is to be read as it stands: *Multiplicati sunt super numerum*; this is to be understood of unbelievers who have been converted to follow Jesus Christ.

9. "*Sacrificium et oblationem noluisti.*"[2] Thou hast refused

[1] For, according to what has been said at the head of the psalm, it is Jesus Christ who speaks in the person of his mystical Body. "*Petram.*" A stone that is raised and firm.

[2] "*Sacrificium.*" St. Paul (*Heb.* x. 5) says: *Hostiam.* In the following verse we read: *Holocaustum et* (*sacrificium*) *pro peccato*—Holocaust for sin. These words designate the different sacrifices, or rather the bloody victims, such as bulls and lambs, which, in the Old Law, were offered on the altar to expiate sin (*Lev.* i. 4, 5, 6)—"*Oblationem.*" By this may be understood offerings of inanimate gifts, such as flour, bread, oil, etc. (*Lev.* ii. 6).

the sacrifices and the offerings of the Law, which could not avail to purify the consciences. This means that God did not accept those sacrifices as sufficient to expiate for sin and to remove it from the soul; but that he accepted them only as figures of the sacrifice of Jesus Christ. Hence the Redeemer says: *Aures autem perfecisti mihi;*[1] this St. Paul thus expresses: *Corpus autem aptasti mihi*—A body Thou hast fitted to me (*Heb.* x. 5). We must not deviate from this text of the Apostle, who by it explains that of David; so that it means: Thou hast formed for me a body fitted to suffer and to die.

10. "*Tunc dixi: Ecce venio.*" Then—that is, on hearing Thy decree that I should assume human nature and offer myself on the cross as a sacrifice to atone for the sins of men—I said: Behold I come to obey Thee.

11. "*In capite Libri.*" According to the Hebrew: *In volumine Libri.* That is to say: In the volume of the Law. By this St. Ambrose understands the beginning of Genesis, where we read: *Quamobrem relinquet homo patrem suum et matrem, et adhærebit uxori suæ; et erunt duo in carne una*—Wherefore, a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh (*Gen.* ii. 24). On this passage St. Paul comments thus: *Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia*—This is a great sacrament, but I speak in Christ and in the Church (*Eph.* v. 32). According to St. Jerome it refers to the Gospel of St. John, which begins with these words: *In principio erat Verbum . . . Et Verbum caro factum est*—In the beginning was the Word . . . and the Word was made flesh. But Bellarmine thinks that the expression *In volumine Libri* denotes rather the whole volume of the Bible, which speaks throughout of the Messias who was to come, as say St. John Chrysostom and Theodoret, because Jesus Christ is the end of the Law.[2]

[1] According to the Hebrew: *Aures autem fodisti mihi*—Thou hast dug or bored my ears. According to the Greek: *Corpus autem perfecisti mihi.* These different versions may be reconciled according to Menochius: *Corpus* is the proper term; *Aures* is a figure, the part for the whole. This part is well chosen to denote attention and readiness to obey, as we read in Psalm xvii. 48: *In auditu auris obedivit mihi*—At the hearing of the ear he has obeyed me. In the same sense may be explained the words: *Fodisti, Perfecisti, Aptasti.*

[2] "*Legem tuam in medio cordis mei.*" *Posui*—I have placed, is

St. Paul, after having said that God did not accept the ancient sacrifices that were offered for sin, quotes this text: *Tunc dixi: Ecce venio*, etc.—Then said I: Behold I come, etc. He then adds: *Aufert primum, ut sequens statuat. In qua voluntate sanctificati sumus per oblationem corporis Jesu Christi semel* —He taketh away the first, that he may establish that which followeth: in the which will we are sanctified by the oblation of the body of Jesus Christ once (*Heb.* x. 7-10). He thus gives us to understand that by the one sacrifice of the cross, by which Jesus Christ delivered us from sin and sanctified us, all the ancient sacrifices were abolished.

12. I have made known Thy just law in a great assembly, that is, to a numerous people; and Thou knowest that I have done so, and that I shall continue to do so by myself till my death, and after death by means of my disciples.

13. I have preached publicly to a great multitude of people Thy justice and Thy truth, by which Thou renderest to every one to his works, and I have announced at the same time the salvation that Thou hast promised to him that hopes in Thee. "*Non abscondi in corde meo.*" In contrast with those that keep the truth shut up in their heart, and do not preach it through some human respect.

16. "*Comprehenderunt me iniquitates meæ.*" My sins[1] have laid hold of me to afflict me with remorse, so that I am unable to look at them for horror.

17. My heart has abandoned, or failed me from sorrow.

understood. That is to say: I have resolved from the bottom of my heart to execute all that Thou hast ordained.

[1] My iniquities, that is to say (as it is Jesus Christ that speaks): The sins of all men which I have assumed to expiate. Our divine Saviour, having accepted the sacrifice of the Passion to redeem the human race, by supplying the insufficiency of all other sacrifices, according to the will of his Father (verses 9, 10, 11) says that in spite of persecutions he publishes his mercy and his justice (verses 12, 13, 14). He then begs of his Father not to abandon him in his Passion and death, but to hasten the moment of his resurrection (verses 15 to 18). Finally, in the form of a prayer he predicts on one side the confusion of his enemies (verses 19, 20, 21), and on the other, the triumph of his faithful friends (verse 22). The last two verses are a summary of the entire psalm with regard to the person of Jesus Christ and his mystical Body, the Holy Church.

21. "*Euge, euge.*" Well done, well done, we have made an end of him.[1]

22. "*Salutare tuum.*" The salutation that they hope from Thee.

23. Although I see myself poor and miserable, I console myself with the thought that the Lord takes care of me, that is, of my salvation.

24. "*Ne tardaveris.*" Do not delay to help me when Thou seest me in danger.

Psalm III., which is Psalm XL. of the Psalter.

This psalm, like the preceding, refers to the Passion of Jesus Christ; it is so interpreted by St. Ambrose, St. Jerome, St. Augustine, and particularly by St. John Chrysostom, who says that it would be rash to interpret it otherwise; for Jesus Christ himself, as we see in the Gospel of St. John (*John*, xiii. 18), cites a verse of this Psalm (the 10th) to signify that the treason of Judas had long before been predicted by the prophet. This psalm speaks also of the mystical Body of Jesus Christ, of the Church.

1. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

2. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra: et non tradat eum in animam inimicorum ejus.

3. Dominus opem ferat illi super lectum doloris ejus: universum stratum ejus versasti in infirmitate ejus.

4. Ego dixi: Domine miserere mei: sana animam meam, quia peccavi tibi.

5. Inimici mei dixerunt mala mihi: Quando morietur, et peribit nomen ejus?

6. Et si ingrediebatur ut videret, vana loquebatur, cor ejus congregavit iniquitatem sibi.

1. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

2. The Lord preserve him and give him life and make him blessed upon the earth: and deliver him not up to the will of his enemies.

3. The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

4. I said: O Lord be thou merciful to me: heal my soul; for I have sinned against thee.

5. My enemies have spoken evils against me: when shall he die and his name perish?

6. And if he came in to see *me*, he spoke vain things, his heart gathered together iniquity to itself.

[1] See *Psalm* lxix.

7. Egrediebatur foras, et loquebatur in idipsum.

8. Adversum me susurrabant omnes inimici mei: adversum me cogitabant mala mihi.

9. Verbum iniquum constituerunt adversum me: Numquid qui dormit, non adjiciet ut resurgat?

10. Etenim homo pacis meæ, in quo speravi: qui edebat panes meos, magnificavit super me supplantationem.

11. Tu autem Domine miserere mei, et resuscita me: et retribuam eis.

12. In hoc cognovi, quoniam voluisti me: quoniam non gaudebit inimicus meus super me.

13. Me autem propter innocentiam suscepisti: et confirmasti me in conspectu tuo in æternum.

14. Benedictus Dominus Deus Israel a sæculo, et usque in sæculum: fiat, fiat.

7. He went out and spoke to the same purpose.

8. All my enemies whispered together against me: they devised evils to me.

9. They determined against me an unjust word: shall he that sleepeth rise again no more?

10. For even the man of my peace, in whom I trusted: who ate my bread, hath greatly supplanted me.

11. But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.

12. By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

13. But thou hast upheld me by reason of my innocence, and hast established me in thy sight forever.

14. Blessed be the Lord the God of Israel from eternity to eternity: So be it. So be it.

1. Happy is he that devotes himself to the work of helping the poor,[1] or whoever is in need of assistance; in the evil day, that is, the day of his death, the Lord will deliver him from all his trials.

2. "*Dominus conservet eum, et vivificet eum.*"[2] The Lord will preserve him in the midst of dangers, and will so fortify him that he will come safe out of them. "*In animam.*" According to some Greek copies, as St. Ambrose remarks, it is: *In manus.* But Bellarmine justly observes that the sense is almost the same, except that the expression *In animam*, that is, *voluntatem, arbitrium*—to the will, or good pleasure, is more expressive than *In manus*—to the power.

[1] The poor, the indigent man, is Jesus Christ suffering in his own person or in the members of his mystical body.

[2] A prediction or a promise in form of prayer. "*In terra.*" Here on earth, and hereafter in the land of the living.

3. At the time of his last illness the Lord will bring him help in his sufferings: Thou, O good Master, wilt prepare his couch, so that, reduced to extremity, he may find some alleviation.[1]

4. "*Sana animam meam, quia peccavi tibi.*" Heal my soul, which has become sick through the offences that I have committed against Thee.[2]

6. "*Vana loquebantur.*" He feigned a cordial compassion. "*Congregavit iniquitatem sibi.*" He consoled himself by redoubling his wicked hope of seeing me die.[3]

7. He then went out to make others take part in his wickedness.

8. "*Adversum me cogitabant mala mihi.*" They united to plot against me, and to wish me all the evil that could befall me.[4]

9. They are confirmed in their design upon my life, saying: Shall then he that dies think to return to life again?

10. This verse refers to the treason of Judas, according to what we read in the Gospel of St. John: "*Ut adimpleatur Scriptura: Qui manducat mecum panem, levabit contra me calcaneum suum*"—That the Scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me (*John*, xiii. 18). "*Magnificavit super me supplantationem.*" He has made it his boast to complete my ruin by offering to give me up into the hands of my enemies.

11. "*Resuscita me; et retribuam eis.*" Prediction of the resurrection of Jesus Christ: After I shall be dead on the cross, make me rise again; and then, as judge, I shall inflict upon them the punishment that they deserve. The Son of God here

[1] Remark this touching apostrophe; the prophet seems to say: Yes, O my God! See what Thou hast done for Thy servant, and Thou wilt thus console him in all his tribulations, spiritual and corporal, so that he will say: *Superabundo gaudio in omni tribulatione nostra*—I exceedingly abound with joy in all our tribulation (2 *Cor.* vii. 4). Compare this with what is said in Psalm xxxvi. 25.

[2] In this and in the following verses it is Jesus Christ that speaks. If he says that he has sinned, this must be understood of our iniquities which he took upon himself.

[3] This verse and the following one apply to Judas. "*Ut videret.*" In order to find a favorable opportunity to execute his project.

[4] "*Mihi.*" A redundant pronoun, according to the Hebrew.

prays his Father to raise him up again, because he is praying as a servant; but he was well able for that matter to raise up his body again by his own power, as the Word of the Father and true God equal to his Father. This is what in fact happened, as he himself declared: *Potestatem habeo ponendi eam* (*animam meam*), *et potestatem habeo iterum sumendi eam*—I have power to lay down my life; and I have power to take it up again (*John*, x. 18).

12. "*Super me.*" Over me, on account of my death.

13. On account of my innocence, Thou hast defended me from my enemies, and Thou hast placed me in heaven at Thy right hand for all eternity. This happened at the Ascension of Jesus Christ.

14. "*Fiat, fiat.*" In the Hebrew: *Amen, amen.* So be it; let all be for his praise and glory.

Psalm IV., which is Psalm XLI. of the Psalter.

Forced to fly from Saul, David is full of sadness in finding himself far from the Tabernacle; he consoles himself with the hope of seeing it again; at the same time he fosters the desire of enjoying the sight of God in the Temple of Heaven after his exile upon earth. This should be the desire of every Christian living in this world at a distance from his heavenly country. He should desire without ceasing for the moment when he can go to see face to face the God of his love.[1]

1. Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te Deus.

2. Sitivit anima mea ad Deum fortem vivum: quando veniam, et apparebo ante faciem Dei?

3. Fuerunt mihi lacrymæ meæ panes die ac nocte: dum dicitur mihi quotidie: Ubi est Deus tuus?

4. Hæc recordatus sum, et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei.

1. As the hart panteth after the fountains of water: so my soul panteth after thee O God.

2. My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?

3. My tears have been my bread day and night: whilst it is said to me daily: Where is thy God:

4. These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God.

[1] See on the same subject Psalm lxxxiii.

5. In voce exultationis, et confessionis: sonus epulantis.

6. Quare tristis es anima mea? et quare conturbas me?

7. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

8. Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis, et Hermoniim a monte modico.

9. Abyssus abyssum invocat, in voce cataractarum tuarum.

10. Omnia excelsa tua, et fluctus tui super me transierunt.

11. In die mandavit Dominus misericordiam suam: et nocte canticum ejus.

12. Apud me oratio Deo vitæ meæ, dicam Deo: Susceptor meus es.

13. Quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

14. Dum confringuntur ossa mea, exprobraverunt mihi qui tribulant me inimici mei:

15. Dum dicunt mihi per singulos dies: Ubi est Deus tuus? quare tristis es anima mea? et quare conturbas me?

16. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

5. With the voice of joy and praise: the noise of one feasting.

6. Why art thou sad, O my soul? and why dost thou trouble me?

7. Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

8. My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

9. Deep calleth on deep, at the noise of thy flood gates.

10. All thy heights, and thy billows have passed over me.

11. In the day time the Lord hath commanded his mercy: and a canticle to him in the night.

12. With me *is* prayer to the God of my life, I will say to God: Thou art my support.

13. Why hast thou forgotten me? and why go I in mourning, whilst my enemy afflicteth me?

14. Whilst my bones are broken, my enemies who trouble me have reproached me:

15. Whilst they say to me day by day: Where is thy God?

Why art thou cast down, O my soul? and why dost thou disquiet me!

16. Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

2. "*Deum fortem.*" The God Almighty. "*Vivum.*" The living God, very different from the gods of the Gentiles, who are dead gods.

3. "*Dum dicitur mihi quotidie: Ubi est Deus tuus!*" As I

hear my enemies continually saying to me in my affliction: Where then is now thy God, in whom thou so much hopest to console thee?

4. I remembered these reproaches, and I poured out my soul, that is to say, I emptied or stripped it of all earthly affections, with the sweet thought that I should one day pass from this exile to the admirable tabernacle in which God has established his abode.

5. "*Sonus epulantis.*" Then I shall take part in the banquet of the blessed, whose voice resounds with the ceaseless songs of joy and thanksgiving.

7. Have confidence in God; for with his help I hope to go one day to heaven, there to celebrate his mercy and say to him: Thou art my God and the salvation of my face, that is to say, my Saviour always present to my eyes: Thou causest my face to see Thy face.[1]

8. "*Memor ero tui.*" To console myself, I will always think of Thee in whatever place I am.

9. One abyss of ills invites another, which pours down upon me with a crash. David speaks here of the tribulations or temptations that came upon him like billows raised by a storm with terrific roaring.

10. All the waters of the heavens and all the floods of trials with which Thou triest Thy servants, seem to have passed over me.

11. In the day time, or at the time of my consolations, the Lord has made me taste of the sweetness of his mercy; but now in this night of tribulations he wills that, resigned to his will, I cease not to sing his praises and to bless him.

12. Therefore my prayer to God, the author and the preserver of my life, shall be continual in my heart; I will always say to him: Lord Thou art my protector, do not abandon me.

13. "*Quare oblitus es mei?*" But why dost Thou deal with me as if Thou hadst forgotten me?

15. Repetition of verses 3 and 6.

16. Repetition of verse 7.

[1] See Psalm xlii. 6.

PSALM V., WHICH IS PSALM XLIII. OF THE PSALTER.

What dominates in this psalm is the expression of the sentiments which should animate the just amid the afflictions of the present life. The psalmist, therefore, proposes to us a prayer that we should address to God in the time of tribulation.[1]

1. DEUS auribus nostris audivimus: patres nostri annuntiaverunt nobis.

2. Opus, quod operatus es in diebus eorum, et in diebus antiquis.

3. Manus tua gentes disperdidit, et plantasti eos: afflixisti populos, et expulisti eos:

4. Nec enim in gladio suo possederunt terram, et brachium eorum non salvavit eos:

5. Sed dextera tua, et brachium tuum, et illuminatio vultus tui: quoniam complacuisti in eis.

6. Tu es ipse Rex meus et Deus meus: qui mandas salutes Jacob.

7. In te inimicos nostros ventilabimus cornu, et in nomine tuo spernemus insurgentes in nobis.

8. Non enim in arcu meo sperabo: et gladius meus non salvabit me.

9. Salvasti enim nos de affligentibus nos: et odientes nos confudisti.

10. In Deo laudabimur tota die: et in nomine tuo confitebimur in sæculum.

1. WE have heard, O God, with our ears: our fathers have declared to us

2. The work thou hast wrought in their days: and in the days of old.

3. Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people and cast them out.

4. For they got not the possession of the land by their own sword, neither did their own arm save them:

5. But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

6. Thou art thyself my king and my God: who commandest the saving of Jacob.

7. Through thee we will push down our enemies with the horn, and through thy name we will despise them that rise up against us.

8. For I will not trust in my bow: neither shall my sword save me.

9. But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

10. In God shall we glory all the day *long:* and in thy name we will give praise forever.

[1] The holy Fathers regard this psalm as prophetic. It is the people of God that speak: groaning under oppression, they represent to the Lord the benefits that they once received from his bounty; then they describe their present miseries, and ask the help that they need.

11. Nunc autem repulisti et confudisti nos: et non egredieris Deus in virtutibus nostris.

12. Avertisti nos retrorsum post inimicos nostros: et qui oderunt nos, diripiebant sibi.

13. Dedisti nos tanquam oves escarum; et in gentibus dispersisti nos.

14. Vendidisti populum tuum sine pretio: et non fuit multitudo in commutationibus eorum.

15. Posuisti nos opprobrium vicinis nostris, subsannationem et derisum his, qui sunt in circuitu nostro.

16. Posuisti nos in similitudinem Gentibus: commotionem capitis in populis.

17. Tota die verecundia mea contra me est, et confusio faciei meæ cooperuit me.

18. A voce exprobrantis, et obloquentis: a facie inimici, et persequentis.

19. Hæc omnia venerunt super nos, nec obliti sumus te: et inique non egimus in testamento tuo.

20. Et non recessit retro cor nostrum: et declinasti semitas nostras a via tua:

21. Quoniam humiliasti nos in loco afflictionis, et cooperuit nos umbra mortis.

22. Si obliti sumus nomen Dei nostri, et si expandimus manus nostras ad deum alienum:

11. But now thou hast cast us off, and put us to shame: and thou O God wilt not go out with our armies.

12. Thou hast made us turn our back to our enemies: and they that hated us plundered for themselves.

13. Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

14. Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

15. Thou hast made us a reproach to our neighbors, a scoff and derision to them that are round about us.

16. Thou hast made us a byword, among the Gentiles: a shaking of the head among the people.

17. All the day long my shame is before me: and the confusion of my face hath covered me.

18. At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

19. All these things have come upon us, yet we have not forgotten thee: and we have not done wickedly in thy covenant.

20. And our heart hath not turned back: *neither* hast thou turned aside our steps from thy way.

21. For thou hast humbled us in the place of affliction, and the shadow of death hath covered us.

22. If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

23. Nonne Deus requiret ista? ipse enim novit abscondita cordis.

24. Quoniam propter te mortificamur tota die: æstimati sumus sicut oves occisionis.

25. Exurge, quare obdormis Domine? exurge, et ne repellas in finem.

26. Quare faciem tuam avertis: oblivisceris inopiæ nostræ, et tribulationis nostræ?

27. Quoniam humiliata est in pulvere anima nostra: conglutinatus est in terra venter noster.

28. Exurge Domine, adjuva nos: et redime nos propter nomen tuum.

23. Shall not God search out these things? for he knoweth the secrets of the heart.

24. Because for thy sake we are killed all the day *long:* we are counted as sheep for the slaughter.

25. Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

26. Why turnest thou thy face away, *and* forgettest our want and our trouble?

27. For our soul is humbled down to the dust: our belly cleaveth to the earth.

28. Arise, O Lord, help us and redeem us for thy name's *sake.*

3. Thy powerful arm scattered the idolatrous nations that dwelt in the land of promise, and there Thou didst establish our fathers.[1]

5. But all was the work of Thy power, because Thou didst look upon them with a gracious eye, and Thou wast pleased to favor them.

6. "*Qui mandas salutes Jacob.*" Thou who providest for the salvation of Jacob, that is to say, of Thy people who descend from Jacob.

7. "*Inimicos nostros ventilabimus cornu.*" We shall scatter our enemies.[2]

12. "*Avertisti nos retrorsum post inimicos nostros.*" Thou hast subjected us to our enemies, so that they have made us their prisoners, and we are forced to follow them.

14. Thou hast allowed Thy people to be sold for nothing; and there was none among the multitude who offered a price for the men of Thy people because they despised them as not worth buying.

[1] "*Plantasti eos.*" A significant metaphor, more fully developed in Psalm lxxix. 10, 11, 12.

[2] "*Ventilabimus cornu.*" An expression, the energy of which Gaume with Bellarmine brings forward in this phrase: We will scatter them, as a bull when infuriated casts into the air with his horns earth or straw,

20. "*Declinasti semitas nostras.*" It is generally thought that the negative participle *Non*, which is found in the first part of the verse, is wanting here. St. Jerome translates the passage thus: *Non declinaverunt semitæ nostræ.* Hence the meaning of it is: Thou hast not permitted our steps to wander from Thy way.

21. "*In loco afflictionis.*" To the depth of misery. St. Jerome's translation is: *In locum draconum*—To a place of dragons, which means a place of horrors. "*Umbra mortis.*" The shadow of death, after which darkness alone remains; this denotes a great obscurity.

25. "*Quare obdormis?*" Why dost Thou make as though Thou sleepest, and takest no more care of us?

27. We see ourselves humbled and despised as the dust that is trodden under foot; hence, prostrate with our faces to the earth, we implore Thy mercy.

28. "*Redime nos propter nomen tuum.*" Deliver us from so many evils for the glory of Thy name.

Psalm VI., which is Psalm XLIV. of the Psalter.

A canticle in honor of Jesus Christ and of the Church, his Spouse. The prophet plainly announces the mystery of the Incarnation of the Word and the victory which the Redeemer was to gain over the world.[1]

1. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

2. Lingua mea calamus scribæ, velociter scribentis.

3. Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.

4. Accingere gladio tuo super femur tuum, potentissime.

5. Specie tua et pulchritudine tua intende, prospere procede, et regna,

1. My heart hath uttered a good word: I speak my works to the king:

2. My tongue *is* the pen of a scrivener that writeth swiftly.

3. *Thou art* beautiful above the sons of men: grace is poured abroad in thy lips: therefore hath God blessed thee forever.

4. Gird thy sword upon thy thigh, O thou most mighty.

5. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

[1] We read in the title: *Canticum pro Dilecto*—A song for the Beloved. By this well-beloved we generally understand the Man-God, of whom the heavenly Father has said: *Hic est Filius meus dilectus*—This is my beloved Son (*Matt.* iii. 17).

6. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

7. Sagittæ tuæ acutæ, populi sub te cadent: in corda inimicorum regis.

8. Sedes tua Deus in sæculum sæculi: virga directionis virga regni tui.

9. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis.

10. Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: ex quibus delectaverunt te filiæ regum in honore tuo.

11. Astitit regina a dextris tuis in vestitu deaurato: circumdata varietate.

12. Audi filia, et vide, et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui.

13. Et concupiscet Rex decorem tuum: quoniam ipse est Dominus Deus tuus, et adorabunt eum.

14. Et filiæ Tyri in muneribus vultum tuum deprecabuntur: omnes divites plebis.

15. Omnis gloria ejus filiæ Regis ab intus, in fimbriis aureis circumamicta varietatibus.

16. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi.

17. Afferentur in lætitia et exultatione: adducentur in templum Regis.

6. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

7. Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

8. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

9. Thou hast loved justice, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

10. Myrrh, and stacte and cassia perfume thy garments, from the ivory houses: out of which the daughters of kings have delighted thee in thy glory.

11. The queen stood on thy right hand, in gilded clothing: surrounded with variety.

12. Hearken, O daughter, and see, and incline thy ear: forget thy people and thy father's house.

13. And the King shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore.

14. And the daughters of Tyre with gifts, yea, the rich among the people, shall entreat all thy countenance.

15. All the glory of the king's daughter is within, in golden borders, clothed round about with varieties.

16. After her shall virgins be brought to the king: her neighbors shall be brought to thee.

17. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

18. Pro patribus tuis nati sunt tibi filii: constitues eos principes super omnem terram.

19. Memores erunt nominis tui: in omni generatione et generationem.

20. Propterea populi confitebuntur tibi in æternum: et in sæculum sæculi.

18. Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

19. They shall remember thy name throughout all generations.

20. Therefore shall people praise thee forever: yea forever and ever.

1. My heart, full of divine illuminations, breaks out in holy words, and utters this hymn in honor of my King, who is the Messias.

2. My tongue is as the pen in the hand of a rapid writer, who writes all that is dictated to him by the Holy Spirit.[1]

3. Thou, my King and my Saviour.

5. "*Specie tua et pulchritudine tua.*" St. Jerome translates: *Gloria tua et decore tuo.* "*Intende.*" Go forward. "*Prospere procede, et regna.*" Do not cease to advance from victory to victory, and establish Thy reign in the world.

6. Reign with truth, that is, with fidelity to Thy promises, with the meekness that Thou usest towards sinners, and with the justice that Thou exercisest in judging the obstinate; thus will Thy power lead Thee on wonderfully to extend Thy kingdom.

7. The people, conquered by Thy arrows, or by the rays of Thy light which has power to penetrate hearts, will fall and submit themselves to Thee, so that Thy enemies, who before despised Thee, shall be brought to adore Thee.

8. Thus, O God, Saviour of the world! Thy throne, or Thy reign, unlike the temporal reigns of other kings, shall be eter-

[1] Bellarmine says that these first two verses are a kind of preface admonishing us in a special manner that this psalm is a pure prophecy. The prophet then begins by a certain apostrophe, transported as it were with admiration without naming the hero to whom he addresses himself in his contemplation He exalts his personal qualities, his royal and divine dignity, the greatness and prosperity of his reign; then (verse 11) he eulogizes his Spouse, to whom he gives advice full of wisdom, and predicts (verse 18) the fruit of her sublime union; he concludes (verse 19) by saying that everything should contribute to the glory of our Lord.

nal in the Church; and Thy rod, that is, Thy sceptre or Thy government, shall ever be most just—"*Virga directionis*" means the same as *Virga rectissima*.[1]

9. "*Præ consortibus tuis.*" That is, Exalting Thee, so as to make Thee sit at his right hand—a glory that surpasses that of all the men and angels who shall be with Thee in heaven. It is here said that Jesus Christ is anointed or constituted King of the world. This is to be understood, not of his divinity, but of his humanity. We are to understand also that he is anointed with the unction of grace as Head of the faithful, who through his merits shall receive graces from God.

10. "*A vestimentis tuis, a domibus eburneis.*" Here by the garments and by the ivory houses is to be understood the most sacred humanity of the Redeemer. Hence the verse is thus explained: From Thy humanity comes the odor of most pure and sweet perfumes; an odor that leads the daughters of the kings, or great souls, to rejoice Thee by running to adore Thee.

11. "*Regina.*" By this Queen is understood the Church, and we may also understand the Mother of God, or every holy soul that is a spouse of Jesus Christ, and therefore a queen, as St. Bernard says: *Singulæ animæ singulæ sponsæ*—Every soul, a spouse.

12. Then is said to this Queen: "*Vide, et inclina aurem tuam.*" Behold the honor to which thou art raised, and listen to that which thou hast to do.

13. The King shall love thy beauty, he who is thy Spouse, whom alone thou shouldst love, since he is the Lord, thy God, and whom in the end all must adore.

14. This is addressed only to the Church: The daughters of Tyre, that is, the Gentile nations, shall honor thee with gifts and offerings; among them shall be seen all the great ones of the people prostrating themselves before thee, to implore thy protection.

15. Her glory should consist in interior virtues of the soul, more than in exterior ornaments or in what is manifest to others.[2]

[1] "*Virga æquitatis.*" See Epistle to the Hebrews, in which St. Paul cites this and the following verse (*Heb.* i. 8).

[2] "*Ejus.*" According to Bellarmine and other interpreters, this

16, 17. In the train of the Spouse many virgins shall be brought to the King in his temple; but they shall be those only that are her nearest, that is, united with the Queen and Spouse, who is the Church, according to the explanation of St. Basil and St. Augustine.

18. According to St. Basil, St. John Chrysostom, St. Jerome, and St. Augustine, these words are addressed to the Church, and their sense is: O Spouse of the Saviour! instead of the fathers of old, the patriarchs and the prophets, who are now no more, there are born to thee sons, the apostles, the disciples and their successors, whom thou hast constituted princes over the whole earth; for by their preaching the Gospel thou hast subjected all the nations to thy obedience.

19. O Lord! these apostles, these disciples and their successors in every age, shall continue to preach throughout all generations Thy name, that is, Thy power and Thy mercy towards men. "*Memores erunt.*" Many, according to the present Hebrew text and the Greek version, read: *Memor ero*—I shall remember. But St. Jerome and St. Augustine follow the Vulgate.

20. Therefore the nations, converted to the faith, will never cease to adore Thee.

Psalm VII., which is Psalm XLV. of the Psalter.

St. Ambrose, St. Jerome, St. Augustine, St. John Chrysostom, Theodoret, and Euthymius, unanimously teach that this psalm is to be understood of the Catholic Church with regard to the victories that she has gained over her persecutors, and her stability under the protection of God.

1. Deus noster refugium, et virtus: adjutor in tribulationibus, quæ invenerunt nos nimis.

1. Our God is our refuge and strength: a helper in troubles, which have found us exceedingly.

2. Propterea non timebimus, dum turbabitur terra: et transferentur montes in cor maris.

2. Therefore we will not fear, when the earth shall be troubled: and the mountains shall be removed into the heart of the sea.

pronoun is redundant. "*Filiæ Regis.*" The Spouse of the King is also he King's daughter; this is very applicable to the Church and to other significations.

3. Sonuerunt, et turbatæ sunt aquæ eorum: conturbati sunt montes in fortitudine ejus.

4. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

5. Deus in medio ejus, non commovebitur: adjuvabit eam Deus mane diluculo.

6. Conturbatæ sunt Gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.

7. Dominus virtutum nobiscum: susceptor noster Deus Jacob.

8. Venite, et videte opera Domini, quæ posuit prodigia super terram: auferens bella usque ad finem terræ.

9. Arcum conteret, et confringet arma: et scuta comburet igni.

10. Vacate, et videte quoniám ego sum Deus: exaltabor in Gentibus, et exaltabor in terra.

11. Dominus virtutum nobiscum: susceptor noster Deus Jacob.

3. Their waters roared and were troubled: the mountains were troubled with his strength.

4. The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

5. God is in the midst thereof, it shall not be moved: God will help it in the morning early.

6. Nations were troubled, and kingdoms were bowed down: he uttered his voice, *and* the earth trembled.

7. The Lord of armies is with us: the God of Jacob is our protector.

8. Come and behold ye the works of the Lord, what wonders he hath done upon earth: making wars to cease even to the end of the earth.

9. He shall destroy the bow, and break the weapons: and the shields he shall burn in the fire.

10. Be still and see that I am God: I will be exalted among the nations, and I will be exalted in the earth.

11. The Lord of armies is with us: the God of Jacob is our protector.

3. "*Eorum.*" Bossuet with St. Jerome, following the Hebrew, reads: *Ejus.*[1]

4. In the midst of these storms, the Lord will cause to flow down a river of peace which shall rejoice the city of God, that is, the holy Church, which the Most High has chosen for his temple by sanctifying it with his grace.

5. God will always remain with her, assisting her from the first dawn of the morning, that is, from the moment of its birth.

[1] This verse is obscure. "*In fortitudine ejus.*" Many refer these words to God, and translate: By his power.

6. "*Inclinata.*" St. Jerome translates: *Concussa*—Shaken. When the Church was established the nations were troubled and the kingdoms were shaken.

7. For ourselves we have no cause to fear, privileged as we are.

10. "*Vacate.*" According to the Hebrew: *Cessate.* Therefore you who are my servants leave alone your earthly cares and employ yourselves in reflecting that I alone myself am God, for whom all things exist, and upon whom all things depend; a day will come when I shall be exalted, that is, acknowledged as the sovereign Lord of the universe, by the nations and through the whole earth.

11. Repetition of verse 7 for the conclusion, that is to say: Let us then rejoice that we his faithful servants have on our side to protect us this great, all-powerful God.

Psalm VIII., which is Psalm XLVI. of the Psalter.

This psalm presents two literal senses: In the first, it refers to the triumph of the Ark when it was carried to Mount Sion (2 *Kings*, vi. 15); in the second sense, it is applied, according to the opinion of several of the holy Fathers, to the glorious Ascension of Jesus Christ into heaven.

1. Omnes Gentes plaudite manibus: jubilate Deo in voce exultationis.

2. Quoniam Dominus excelsus, terribilis: Rex magnus super omnem terram.

3. Subjecit populos nobis: et Gentes sub pedibus nostris.

4. Elegit nobis hereditatem suam: speciem Jacob, quam dilexit.

5. Ascendit Deus in jubilo: et Dominus in voce tubæ.

6. Psallite Deo nostro, psallite: psallite Regi nostro, psallite.

7. Quoniam Rex omnis terræ Deus: psallite sapienter.

8. Regnabit Deus super Gentes: Deus sedet super sedem sanctam suam.

1. O clap your hands all ye nations: shout unto God with the voice of joy,

2. For the Lord is *most* high, *he is* terrible: *he is* a great king over all the earth.

3. He hath subdued the people under us: and the nations under our feet.

4. He hath chosen for us his inheritance: the beauty of Jacob which he hath loved.

5. God is ascended with jubilee: and the Lord with the sound of trumpet.

6. Sing praises to our God, sing ye: sing praises to our king, sing ye.

7. For God is the king of all the earth: sing ye wisely.

8. God shall reign over the nations: God sitteth on his holy throne.

9. Principes populorum congregati sunt cum Deo Abraham: quoniam dii fortes terræ, vehementer elevati sunt.	9. The princes of the people are gathered together with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

2. He is the Lord, supreme above all by his majesty, terrible to all by his power; he is the great Monarch who holds dominion over the whole earth.

4. Among all the nations, he has chosen us to be his especial inheritance, because we are the children of Jacob, whom he so much loved.[1]

5. "*Ascendit Deus.*" Our Lord ascends to heaven by his own power, because he is God.

7. "*Psallite sapienter.*" Render to him (wisely) the praises that he deserves, and as he deserves.[2]

8. He shall reign as God over all nations; as God he shall sit upon his heavenly throne, at the right of the eternal Father.

9. "*Principes populorum congregati sunt cum Deo Abraham.*" According to the Hebrew: *Congregati sunt, populus Dei Abraham*—The princes of the Gentile people are united with the people of the God of Abraham. "*Quoniam dii fortes terræ vehementer elevati sunt.*" This passage is very obscure. Some, as Mattei and Genebrard, say that by the Hebrew word *Elohim* (the plural for the singular) *Dii fortes terræ*, God himself is to be understood, and they explain the words thus: *Deus victoria elevatus est*—God is exalted in victory. But St. Cyril, Theodoret, and Didymus, understand by the words *Dii fortes terræ*—The princes of the earth. This agrees with the translation of St. Jerome: *Dii scuta terræ*, that is to say: The gods, the shields of the earth, that is, Protectors, those that have subjects under them. "*Elevati sunt.*" They have become exalted

[1] "*Speciem Jacob.*" The beauty or the flower of the people of Israel, that is, the Apostles and the other disciples whom our Lord chose to form the first nucleus of his Church. This agrees with what St. Paul says (*Rom.* xi.).

[2] That is: *Digne, attente, ac devote.* The psalmist points out to us the principal titles that our Lord has to our homage and to our praise: his greatness and his power (verse 2); his benefits (verses 3, 4); his glory (verse 5); the power that he exercises over the whole earth by the triumph of his Church (verses 8, 9).

by being united in worshipping the true God. This last explanation pleases me more, because it is more in conformity with the Vulgate and the version of the Septuagint. The passage, then, may be thus explained: The princes, who are the protectors or rulers of the earth, have been greatly elevated by uniting in the worship of God.

Psalm IX., which is Psalm XLVII. of the Psalter.

In the literal sense this psalm is to be understood of the protection of God over the earthly Jerusalem; and in the figurative sense, of the care with which he watches over the spiritual Jerusalem, that is, over his Church.

1. Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.

2. Fundatur exultatione universæ terræ mons Sion, latera Aquilonis, civitas Regis magni.

3. Deus in domibus ejus cognoscetur, cum suscipiet eam.

4. Quoniam ecce reges terræ congregati sunt: convenerunt in unum.

5. Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt: tremor apprehendit eos.

6. Ibi dolores ut parturientis, in spiritu vehementi conteres naves Tharsis.

7. Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in æternum.

8. Suscepimus Deus misericordiam tuam, in medio templi tui.

9. Secundum nomen tuum Deus, sic et laus tua in fines terræ: justitia plena est dextera tua.

10. Lætetur mons Sion, et

1. Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

2. With the joy of the whole earth is Mount Sion founded, *on* the sides of the north, the city of the great King.

3. In her houses shall God be known, when he shall protect her.

4. For behold the kings of the earth assembled themselves: they gathered together.

5. So they saw, and they wondered, they were troubled, they were moved: trembling took hold of them.

6. There were pains as of a woman in labor. With a vehement wind thou shalt break in pieces the ships of Tharsis.

7. As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it forever.

8. We have received thy mercy, O God, in the midst of thy temple.

9. According to thy name, O God, so also *is* thy praise unto the ends of the earth: thy right hand is full of justice.

10. Let Mount Sion rejoice,

exultent filiæ Judæ, propter judicia tua Domine.

11. Circumdate Sion, et complectimini eam: narrate in turribus ejus.

12. Ponite corda vestra in virtute ejus: et distribute domos ejus; ut enarretis in progenie altera.

13. Quoniam hic est Deus, Deus noster in æternum, et in sæculum sæculi: ipse reget nos in sæcula.

and the daughters of Juda be glad, because of thy judgments, O Lord.

11. Surround Sion, and encompass her: tell ye in her towers.

12. Set your hearts on her strength: and distribute her houses, that ye may relate it in another generation.

13. For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

1. "*In civitate Dei nostri, in monte sancto ejus.*" In the city of Jerusalem, and especially on the holy mountain of Sion, where our God makes his glory shine forth.

3. God shall be known among the inhabitants of this city, when he shall defend it against the attacks of its enemies.

4. "*Convenerunt in unum.*" They have assembled for the purpose of laying it waste.

5. "*Ipsi videntes sic admirati sunt.*" On seeing that the hand of the Omnipotent protects it, they are seized with great astonishment.

6. They shall suffer pains like those that a woman endureth in childbirth: Thou, O Lord! wilt raise stormy winds, which shall break in pieces the ships of Tharsis; that is, the largest ships, such as those that sailed to Tharsis.[1]

7. Mark now what the inhabitants of Jerusalem will say: What was promised us we have with our own eyes seen verified in the city of our God, who has made its foundations everlasting. This has indeed been verified in the Church, of which it is said: *Et portæ inferi non prævalebunt adversus eam*—The gates of hell shall not prevail against her (*Matt.* xvi. 18).

8. "*In medio templi tui.*" In Thy Church, and in the sight of the whole world.

9. As Thou hast made known, O Lord! Thy great name throughout the earth, so everywhere has Thy glory been proclaimed; and so also has Thy power been praised, which is

[1] "*Tharsis.*" It is not known what this name designates; it is supposed to be India.

always full of justice in rewarding the good and in punishing the wicked.

10. "*Propter judicia tua.*" On account of the just judgments that Thou, O Lord! dost exercise on earth.[1]

11. Come, O nations! come all of you to dwell round about Sion so that she may be in the midst of you; then preach the Gospel from her towers, that is, publicly. "*Narrate in turribus ejus.*" According to the Hebrew: *Numerate turres ejus*—Count the high towers that defend her.

12. Apply yourselves to consider her strength, and distribute or assign to the different inhabitants, or workmen, the places destined for the construction of their houses, that is, of their particular churches, so that when the city is built up and filled with a faithful people, we may transmit to posterity the knowledge of the true God.

Psalm X., which is Psalm XLVIII. of the Psalter.

The psalmist here addresses the faithful, to teach them to despise the goods of this world and to fear only a bad death which must be followed by the sentence of condemnation. Then he raises their thoughts to the consideration of this truth, that only in God can true happiness be found. Of course, all this is said in an obscure manner; but thanks to the light of the Gospel, we are able to see the thought of the prophet.

1. Audite hæc omnes Gentes: auribus percipite omnes, qui habitatis orbem:

2. Quique terrigenæ, et filii hominum: simul in unum dives et pauper.

3. Os meum loquetur sapientiam: et meditatio cordis mei prudentiam.

1. Hear these things all ye nations: give ear, all ye inhabitants of the world:

2. All you that are earth-born, and you sons of men: both rich and poor together.

3. My mouth shall speak wisdom: and the meditation of my heart understanding.

[1] "*Lætetur mons Sion, et exsultent filiæ Judæ.*" The prophet has just said to God that his right hand is full of justice; he here invites Jerusalem and the other cities of Judea, that is, the Mother Church and then all the churches successively established in the world, to rejoice at the effects of his justice; then, in the following verses, he asks all the members to unite themselves to their Head in a loving manner, in order to fortify the holy city by making reign therein order and life, which should be a continual sermon and a manifest sign of God's presence in the midst of it.

4. Inclinabo in parabolam aurem meam: aperiam in psalterio propositionem meam.

5. Cur timebo in die mala? iniquitas calcanei mei circumdabit me:

6. Qui confidunt in virtute sua: et in multitudine divitiarum suarum gloriantur.

7. Frater non redimit, redimet homo: non dabit Deo placationem suam.

8. Et pretium redemptionis animæ suæ: et laborabit in æternum, et vivet adhuc in finem.

9. Non videbit interitum, cum viderit sapientes morientes: simul insipiens, et stultus peribunt.

10. Et relinquent alienis divitias suas: et sepulchra eorum domus illorum in æternum.

11. Tabernacula eorum in progenie, et progenie: vocaverunt nomina sua in terris suis.

12. Et homo, cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illis.

13. Hæc via illorum scandalum ipsis: et postea in ore suo complacebunt.

14. Sicut oves in inferno positi sunt: mors depascet eos.

15. Et dominabuntur eorum justi in matutino: et auxilium eorum veterascet in inferno a gloria eorum.

16. Verumtamen Deus redimet animam meam de manu inferi, cum acceperit me.

17. Ne timueris cum dives factus fuerit homo: et cum

4. I will incline my ear to a parable: I will open my proposition on the psaltery.

5. Why shall I fear in the evil day? the iniquity of my heel shall encompass me:

6. They that trust in their own strength: and glory in the multitude of their riches.

7. No brother *can* redeem, *nor* shall man redeem: he shall not give to God his ransom.

8. Nor the price of the redemption of his soul: and shall labor forever, and shall still live unto the end.

9. He shall not see destruction, when he shall see the wise dying: the senseless and the fools shall perish together:

10. And they shall leave their riches to strangers: and their sepulchres shall be their houses forever.

11. Their dwelling places to all generations: they have called their lands by their names.

12. And man when he was in honor, did not understand: he hath been compared to senseless beasts, and is become like to them.

13. This way of theirs is a stumbling-block to them: and afterwards they shall delight in their mouth.

14. They are laid in hell like sheep: death shall feed upon them.

15. And the just shall have dominion over them in the morning: and their help shall decay in hell from their glory.

16. But God will redeem my soul from the hand of hell, when he shall receive me.

17. Be not thou afraid, when a man shall be made rich: and

multiplicata fuerit gloria domus ejus.

18. Quoniam cum interierit, non sumet omnia: neque descendet cum eo gloria ejus.

19. Quia anima ejus in vita ipsius benedicetur: confitebitur tibi cum benefeceris ei.

20. Introibit usque in progenies patrum suorum: et usque in æternum non videbit lumen.

21. Homo, cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illis.

when the glory of his house shall be increased.

18. For when he shall die he shall take nothing away: nor shall his glory descend with him.

19. For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him.

20. He shall go in to the generations of his fathers: and he shall never see light.

21. Man when he was in honor did not understand: he hath been compared to senseless beasts, and made like to them.

3. I shall speak to you only of the things that it is necessary to know; I will tell you what I have meditated in my heart, that you may know how to act prudently in all that you do.

4. I shall attentively hear the truths that are proposed to me in parable; and this enigma I will explain to you to the sound of the harp. "*Propositionem meam.*" According to the Hebrew: *Ænigma meum.*[1]

5. Why should I fear on the evil day, that is, on the day of my judgment? Only my iniquity makes me fear, especially the iniquity of my heel; that is, that which shall follow me unto death, which is the end of my life, as the heel is the end of my body.

7. "*Frater non redimit, redimet homo.*" *Non* is again understood before *homo*, according to the usage of Scripture, as Bellarmine remarks. The sense, then, is: At the moment of death their brother will be unable to deliver them from the peril; and much less will any other man be able to do so.[2]

[1] These first four verses form the exordium. The prophet invites all men, of every condition, to listen most attentively to him. He then sets forth his subject: lessons of wisdom and prudence which he has meditated upon in his heart by obeying the divine inspiration, and which he will express in suitable and lofty language to the accompaniment of delicious music.

[2] "*Redimet homo.*" Many interpreters understand these words in an interrogative sense: Shall another man redeem?

9. "*Non videbit interitum.*" These words, according to Bossuet, are to be understood in an ironical sense as if the prophet said: *An putabit se non visurum interitum?*—Will he suppose that he will not see death? Others give this interpretation: He shall not see death, that is, he shall not die before having finished the natural course of his life, although he sees wise men die. Or, as Bellarmine says, we may understand the passage to mean: He shall neglect to provide for death, which is waiting for him at its time; for the sinners avoid thinking of death; but alike for the fool as for the wise, there must come a day when they must die.

11. It is there that they shall dwell for several generations; there shall be nothing left of them in their lands but their names written on tablets of marble, or on the walls of their houses.

12. "*Non intellexit.*" He did not understand what he should have understood as man.[1]

13. "*Hæc via illorum scandalum ipsis.*" Such is their way, that is, their life, in which they find many dangerous occasions that may bring them to ruin.

14. These miserable men, living like animals without reason, they will one day find themselves as victims of divine justice, cast into hell, where death shall feed on them; that is, where their death will be eternal. As sheep feed upon the blades of grass, and leave the roots to sprout forth again, so death torments unceasingly the reprobate, still leaving them life, that they may go on suffering eternally.

15. At the general resurrection, which is "morning," or the beginning of the age to come, the wicked shall see the just established their masters and their judges; then the power which they had in this world will be shattered and destroyed in hell, after all the vain glory of which they boasted during their life. "*Auxilium.*" According to the Hebrew: *Robur, potestas.*

[1] Man, whom God has raised to so high an honor, by creating him according to his own image, with intelligence, reason, free will, immortality of the soul and dominion over all earthly things, does not understand his dignity, his high destiny: he can if he wishes reach the happiness of God himself, and he precipitates himself into the abyss of every evil. See *Psalm* xxvii. 7.

16. "*Cum acceperit me.*" When he shall receive me among his servants, after having completed the work of Redemption.

18. "*Non sumet omnia.*" A Hebraism: He shall take nothing away with him.

19. The sinner shall be blessed, that is, applauded by worldlings during his life upon earth; while he will not praise you, save when you load him with earthly goods.

20. After his wicked life this wicked man shall go into the abode of his ancestors, whose bad example he has followed, and there he will remain forever, never more to see the light.

21. Repetition of verse 12 for the conclusion.

PSALM XI., WHICH IS PSALM XLIX. OF THE PSALTER.

This psalm describes the second coming of Jesus Christ, which will be public and full of majesty, in contrast with his first coming, which was humble and hidden.

1. DEUS deorum Dominus locutus est: et vocavit terram.

2. A solis ortu usque ad occasum: ex Sion species decoris ejus.

3. Deus manifeste veniet: Deus noster et non silebit.

4. Ignis in conspectu ejus exardescet: et in circuitu ejus tempestas valida.

5. Advocabit cœlum desursum: et terram discernere populum suum.

6. Congregate illi sanctos ejus: qui ordinant testamentum ejus super sacrificia.

7. Et annuntiabunt cœli justitiam ejus: quoniam Deus judex est.

8. Audi populus meus, et loquar: Israel, et testificabor tibi: Deus Deus tuus ego sum.

9. Non in sacrificiis tuis arguam te: holocausta autem tua in conspectu meo sunt semper.

1. THE God of gods, the Lord hath spoken: and he hath called the earth.

2. From the rising of the sun, to the going down *thereof:* out of Sion the loveliness of his beauty.

3. God shall come manifestly: our God *shall come*, and shall not keep silence.

4. A fire shall burn before him: and a mighty tempest *shall be* round about him.

5. He shall call heaven from above and the earth, to judge his people,

6. Gather ye together his saints to him: who set his covenant before sacrifices.

7. And the heavens shall declare his justice: for God is judge.

8. Hear O my people, and I will speak: O Israel, and I will testify to thee; I am God, thy God.

9. I will not reprove thee for thy sacrifices: and thy burnt-offerings are always in my sight.

10. Non accipiam de domo tua vitulos: neque de gregibus tuis hircos.

11. Quoniam meæ sunt omnes feræ silvarum, jumenta in montibus et boves.

12. Cognovi omnia volatilia cœli: et pulchritudo agri mecum est.

13. Si esuriero, non dicam tibi: meus est enim orbis terræ, et plenitudo ejus.

14. Numquid manducabo carnes taurorum? aut sanguinem hircorum potabo?

15. Immola Deo sacrificium laudis: et redde Altissimo vota tua.

16. Et invoca me in die tribulationis: eruam te, et honorificabis me.

17. Peccatori autem dixit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum?

18. Tu vero odisti disciplinam: et projecisti sermones meos retrorsum.

19. Si videbas furem, currebas cum eo: et cum adulteris portionem tuam ponebas.

20. Os tuum abundavit malitia: et lingua tua concinnabat dolos.

21. Sedens adversus fratrem tuum loquebaris, et adversus filium matris tuæ ponebas scandalum: hæc fecisti, et tacui.

22. Existimasti inique quod ero tui similis: arguam te, et statuam contra faciem tuam.

23. Intelligite hæc qui obliviscimini Deum: nequando rapiat, et non sit qui eripiat.

10. I will not take calves out of thy house: nor he-goats out of thy flocks.

11. For all the beasts of the woods are mine, the cattle on the hills, and the oxen.

12. I know all the fowls of the air: and with me is the beauty of the field.

13. If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof.

14. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

15. Offer to God the sacrifice of praise: and pay thy vows to the most High.

16. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

17. But to the sinner God hath said: Why dost thou declare my justice, and take my covenant in thy mouth?

18. Seeing thou hast hated discipline: and hast cast my words behind thee.

19. If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.

20. Thy mouth hath abounded with evil: and thy tongue framed deceits.

21. Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son: these things hast thou done, and I was silent.

22. Thou thoughtest unjustly that I shall be like to thee: *but* I will reprove thee, and set before thy face.

23. Understand these things, you that forget God: lest he snatch you *away*, and there be none to deliver you.

24. Sacrificium laudis honorificabit me: et illic iter, quo ostendam illi salutare Dei.

24. The sacrifice of praise shall glorify me: and there is the way by which I will show him the salvation of God.

1. The God of gods,[1] the true God, the Sovereign Master of all created powers, has cited before his tribunal all men of the earth to give an account of their lives.

2. He will make his voice heard from one extremity of the earth to the other; and he shall come down from the heavenly Sion, adorned with his glory and majesty.

3. Our God shall come in sight of the whole world, and make himself known as the great God that he is; and then he shall no longer be silent, as he has been in the past, seeing the sins of the wicked, while seeming not to notice the injury that he received.

4. The fire at his presence will burn with greater force, reducing the world to ashes, according to the words of St. Peter: *Terra autem, et quæ in ipsa sunt opera, exurentur*—The earth and the works which are in it shall be burnt up (2 *Peter*, iii. 10). And around him there shall be a great and universal tempest, which shall throw everything into confusion on earth, in the sea, and in the air.

5. He will then call heaven and earth, that is, all the angels and all men, to be present at the judgment that he will make of his people, by separating the elect from the reprobate.

6. Angels of heaven, gather around the Sovereign Judge his saints, that is, the elect; who besides sacrifices, that is, besides external worship, have kept his covenant by obeying his law.

7. "*Deus judex est.*" The judge is God; he cannot err.

8. Here the prophet makes Jesus Christ speak and say: Listen, my people, to what I shall say to thee; listen, Israel, that is, all the true faithful, to what I shall declare to thee, through my inspirations and by my ministers; thou shouldst believe me, for I am thy God, the true God, who knows all things, and who loves thee.

[1] Many, observes Bellarmine, are called gods by different rights, namely, by a false creed, as the pagan divinities or the demons; by the grace of adoption, as the angels and saints; by similitude, as princes and judges. But all these gods are subject to one alone, who is the true God; called, therefore, the God of gods (see *Psalm*, lxxxi. 1, 6).

9. My people, I will not reproach thee for the sacrifices that thou hast neglected to offer to me; for those that thou hast offered me suffice me, and they are ever before my eyes.

12. I well know that all the birds are mine, and that which gives richness and beauty to the fields is mine.

15. If thou wouldst please me, offer to me, thy God, a sacrifice of praise, which comes not only from the lips, but from a heart that loves me, and fulfil the promises that thou hast made to me.

16. "*Honorificabis me.*" Thou shalt honor me by returning me thanks.[1]

17. We read in St. Jerome's translation: *Quid tibi est cum narratione præceptorum meorum, et ut assumas pactum meum in ore tuo?* The verse may, therefore, be thus explained: The Lord says to the sinner: Of what use is it to talk of my precepts, when thou dost not observe them, and of my covenant, when thou art wanting to it on thy part?

18. "*Disciplinam.*" That is, my teaching.

21. "*Ponebas scandalum.*" St. Jerome's translation is: *Fabricabaris opprobrium.* The sense of the verse is: Sitting in company with others, thou hast spoken ill of thy neighbor; thou hast sought to take away the good name of thy own brother; this thou hast done, and I have been silent.

22. Didst thou think, O wicked man! that I was like to thee?

[1] In the verses 8 to 16, the Sovereign Judge declares to the servants of God that the sacrifices, that is, the material gifts that are offered to him, have of themselves no value in his eyes, since they are of no use to him, and everything belongs to him; they are agreeable to him only inasmuch as they faithfully represent the sentiments of the heart, such as faith, hope, charity, contrition, gratitude. See *Psalm* l. 17, 18. It is the heart that the Lord wishes and upon which he looks: *Dominus autem intuetur cor*—The Lord beholdeth the heart (1 *Kings*, xvi. 7). And it is thus that he appreciates the offering of the poor widow (*Mark*, xii. 42). It is the same in regard to all meritorious acts that are rewarded in accordance with the pure intention and the interior sacrifice. See, moreover, the conclusion, verse 24. In the following verses, 17 to 23, the Lord points out to us that we shall have to render to him an account of the faults committed; namely, in our thoughts in our affections, in omissions, 18 and 22; in actions and co-operation, 19; in words, 20, 21.

and that I should take no account of thy offences against me? but the time will come when I shall bring up against thee thy wicked life, and I will take care that thy crimes may ever be before thy eyes, that their very hideousness may ever be thy torment.

23. "*Nequando rapiat.*" That so you may avoid being made one day the prey of the devil.

24. Remember that the sacrifice of praise, that is, a good life, is the only sacrifice that honors me;[1] and this is the way by which I give thee to understand that thou wilt obtain salvation, which consists in the enjoyment of the sight of God, and in loving him for all eternity.

Psalm XII., which is Psalm LI. of the Psalter.

This psalm, taken in a literal sense, shows us David reproaching Doeg, the Edomite, for having excited against him and against the priest Achimelech the anger of Saul, and for having thus caused the ruin of many others (1 *Kings*, i. 22). In the mystical sense, Doeg represents all the wicked that persecute the good.

1. Quid gloriaris in malitia, qui potens es in iniquitate?

2. Tota die injustitiam cogitavit lingua tua: sicut novacula acuta fecisti dolum.

3. Dilexisti malitiam super benignitatem: iniquitatem magis, quam loqui æquitatem.

4. Dilexisti omnia verba præcipitationis, lingua dolosa.

5. Propterea Deus destruet te in finem: evellet te, et emigrabit te de tabernaculo tuo: et radicem tuam de terra viventium.

1. Why dost thou glory in mischief, thou that art mighty in iniquity?

2. All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

3. Thou hast loved malice more than goodness: *and* iniquity rather than to speak righteousness.

4. Thou hast loved all the words of ruin, O deceitful tongue.

5. Therefore will God destroy thee forever, he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living:

[1] A sacrifice of praise, as Bellarmine explains, verses 15, 24, is not only simple praise, an agreeable word: it is our homage offered on the altar of the heart by the fire of charity. Such an act can be performed with or without the help of the lips, and cannot be contradicted by exterior conduct.

6 Videbunt justi, et timebunt, et super eum ridebunt, et dicent: Ecce homo, qui non posuit Deum adjutorem suum:

7. Sed speravit in multitudine divitiarum suarum: et prævaluit in vanitate sua.

8. Ego autem, sicut oliva fructifera in domo Dei, speravi in misericordia Dei in æternum: et in sæculum sæculi.

9. Confitebor tibi in sæculum quia fecisti: et expectabo nomen tuum, quoniam bonum est in conspectu sanctorum tuorum.

6. The just shall see and fear, and shall laugh at him, and say: Behold the man that made not God his helper:

7. But trusted in the abundance of his riches: and prevailed in his vanity.

8. But I, as a fruitful olive-tree in the house of God, have hoped in the mercy of God forever and ever.

9. I will praise thee forever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

1. "*In iniquitate.*" In doing injury to others.

2. All the time thou hast employed thy tongue only to offend others unjustly; thou hast used it as a well-sharpened razor to deceive." [1]

3. Thou hast loved to do evil to thy neighbor better than to do him good: thou hast sought to speak to his damage more readily than to his advantage.

5. "*Radicem tuam.*" He will make thee disappear with all thy race, as a tree is felled and pulled up with all its roots.

6. The just shall see all this, and they will have horror thereat; at the same time they will laugh at his ruin, and will say: Behold the man who refused to put his trust in God, as if he did not need his help.

7. "*Prævaluit in vanitate sua.*" He reckoned on his vain supports, which gave him a promise of happiness.

9. I will never cease to thank Thee for Thy benefits; and in all my tribulations I will wait for the help of Thy goodness, which never fails to succor Thy servants.

[1] "*Cogitavit lingua.*" Poetical figure, to say that one has not spoken without premeditation. "*Sicut novacula acuta.*" Comparison which expresses promptness and facility. The two following verses show the source of evil in the perversity of the heart.

Wednesday at Matins.

PSALM I., WHICH IS PSALM LII. OF THE PSALTER.

The psalmist deplores the corruption of mankind, and prays God to deliver his people from the persecution of the wicked. He speaks also of God's goodness in waiting for sinners to do penance; and at the same time he sighs for the coming of the Redeemer to deliver man from the slavery of the devil, typified by the captivity of Babylon.[1]

1. DIXIT insipiens in corde suo: Non est Deus.

2. Corrupti sunt, et abominabiles facti sunt in iniquitatibus: non est qui faciat bonum.

3. Deus de cœlo prospexit super filios hominum: ut videat si est intelligens, aut requirens Deum.

4. Omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

5. Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?

6. Deum non invocaverunt: illic trepidaverunt timore, ubi non erat timor.

7. Quoniam Deus dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam Deus sprevit eos.

8. Quis dabit ex Sion salutare Israel? cum converterit Deus captivitatem plebis suæ, exultabit Jacob, et lætabitur Israel.

1. THE fool said in his heart: There is no God.

2. They are corrupted, and become abominable in iniquities: there is none that doth good.

3. God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4. All have gone aside, they are become unprofitable together: there is none that doth good, no not one.

5. Shall not all the workers of iniquity know; who eat up my people as they eat bread?

6. They have not called upon God: there have they trembled for fear, where there was no fear.

7. For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

8. Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

[1] All the verses of this psalm, except verse 7, and some differences of expression are found in Psalm xiii.

1. "*Insipiens.*" The impious man becomes a fool by his impiety. A man must have lost his reason to think that there is no God.

2. Miserable men! living a life of moral corruption, they have become abominable by their iniquity before God and before men; there is not one among them who does a good action.

3. "*Intelligens, aut requirens Deum.*" Who understands his duty, and seeks to please God.

4. "*Omnes declinaverunt, simul inutiles facti sunt.*" All are wanting to their duty, and thus render themselves useless to God and to men.

5. Will these unhappy men then never know their perversity, and will they continue to oppress my people with as much ease as one eats bread?

6. The cause of their wicked life comes from their not wishing to call upon the Lord in the dangers of offending him; they fear where there is no cause for fear, that is, they fear to lose some earthly good, and they are not afraid of losing the grace of God.

7. God will utterly destroy those that displease him in order to please men; they shall be confounded; for as they despise God, so also shall they be despised by God.

8. The fools will say: Who will come from Sion to save Israel? But when God shall turn the slavery of his people into glorious liberty, this same people shall be filled with joy

Psalm II., which is Psalm LIV. of the Psalter.

David, persecuted by his son Absalom, and imploring the help of God: such, in the literal sense, is the subject of this psalm. But St. Hilary and St. Jerome apply this psalm to Jesus Christ, betrayed by Judas and persecuted by the Jews. Generally speaking, it may be applied to all the just, persecuted in this life by men or devils.

1. Exaudi Deus orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me.

2. Contristatus sum in exercitatione mea: et conturbatus sum a voce inimici, et a tribulatione peccatoris.

1. Hear, O God, my prayer, and despise not my supplication: be attentive to me and hear me.

2. I am grieved in my exercise: and am troubled at the voice of the enemy, and at the tribulation of the sinner.

3. Quoniam declinaverunt in me iniquitates: et in ira molesti erant mihi.

4. Cor meum conturbatum est in me: et formido mortis cecidit super me.

5. Timor et tremor venerunt super me: et contexerunt me tenebræ.

6. Et dixi: Quis dabit mihi pennas sicut columbæ, et volabo, et requiescam?

7. Ecce elongavi fugiens: et mansi in solitudine.

8. Expectabam eum, qui salvum me fecit a pusillanimitate spiritus et tempestate.

9. Præcipita Domine, divide linguas eorum: quoniam vidi iniquitatem, et contradictionem in civitate.

10. Die ac nocte circumdabit eam super muros ejus iniquitas: et labor in medio ejus, et injustitia.

11. Et non defecit de plateis ejus usura, et dolus.

12. Quoniam si inimicus meus maledixisset mihi, sustinuissem utique.

13. Et si is, qui oderat me, super me magna locutus fuisset: abscondissem me forsitan ab eo.

14. Tu vero homo unanimis, dux meus, et notus meus:

15. Qui simul mecum dulces capiebas cibos: in domo Dei ambulavimus cum consensu.

16. Veniat mors super illos: et descendant in infernum viventes:

17. Quoniam nequitiæ in habitaculis eorum, in m e d i o eorum.

3. For they have cast iniquities upon me: and in wrath they were troublesome to me.

4. My heart is troubled within me: and the fear of death is fallen upon me.

5. Fear and trembling are come upon me: and darkness hath covered me,

6. And I said: Who will give me wings like a dove, and I will fly and be at rest?

7. Lo, I have gone far off flying away: and I abode in the wilderness.

8. I waited for him that hath saved me from pusallanimity of spirit, and a storm.

9. Cast down, O Lord, *and* divide their tongues: for I have seen iniquity and contradiction in the city.

10. Day and night shall iniquity surround it upon its walls: and in the midst thereof are labor, and injustice.

11. And usury and deceit have not departed from its streets.

12. For if my enemy had reviled me, I would verily have borne *with it*.

13. And if he that hated me had spoken great things against me: I would perhaps have hidden myself from him.

14. But thou a man of one mind, my guide, and my familiar.

15. Who didst take sweet meats together with me: in the house of God we walked with consent.

16. Let death come upon them: and let them go down alive into hell.

17. For there is wickedness in their dwellings: in t h e midst of them.

18. Ego autem ad Deum clamavi: et Dominus salvabit me.

19. Vespere, et mane et meridie narrabo et annuntiabo: et exaudiet vocem meam.

20. Redimet in pace animam meam ab his qui appropinquant mihi: quoniam inter multos erant mecum.

21. Exaudiet Deus, et humiliabit illos, qui est ante sæcula.

22. Non enim est illis commutatio, et non timuerunt Deum: extendit manum suam in retribuendo.

23. Contaminaverunt testamentum ejus, divisi sunt ab ira vultus ejus, et appropinquavit cor illius.

24 Molliti sunt sermones ejus super oleum: et ipsi sunt jacula.

25. Jacta super Dominum curam tuam, et ipse te enutriet: non dabit in æternum fluctuationem justo.

26. Tu vero Deus deduces eos, in puteum interitus.

27. Viri sanguinum et dolosi non dimidiabunt dies suos: ego autem sperabo in te Domine.

18. But I have cried to God: and the Lord will save me.

19. Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

20. He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

21. God shall hear, and the Eternal shall humble them.

22. For there is no change with them, and they have not feared God: he hath stretched forth his hand to repay.

23. They have defiled his covenant, they are divided by the wrath of his countenance and his heart hath drawn near,

24. His words are smoother. than oil: and the same are darts.

25. Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

26. But thou, O God, shalt bring them down into the pit of destruction.

27. Bloody and deceitful men shall not live out half their days: but I will trust in thee, O Lord.

1. "*Intende mihi.*" Consider my tribulation.

2. I am afflicted in applying myself to consider my sufferings, and I am troubled at hearing of the persecution that my perverse enemy is plotting against me.

3. My enemies have accused me of crimes that I have not committed; and moved by anger, they seek all means to hurt me.

5. "*Contexerunt me tenebræ.*" I am encompassed all around with darkness, so that I am unable to see any escape from the dangers that threaten me.

6. In this state I said: Who will give me wings, that like a

timid dove, as I am at present, I may be able to fly and seek repose in some secure place?

7. I would take flight if I could, and I should be content to remain in some unknown desert. This is the explanation given by Rotigni and Lallemant.

8. There I would wait for him who has so often delivered me from my great fear of soul, and from the tempest that arose against me.

9. Cast down those that seek to oppress me; confound their tongues, that is, put discord between them, so that their designs become fruitless; for I see their iniquity; I see the whole city in contradiction, that is, all in disorder and confusion.

14. But he that persecutes me, who is he? It is thou, my guide and my friend, who I believed had but one and the same heart with me.[1]

19. At all times, I will publish the mercy of the Lord in assisting me, and I hope that he will ever graciously hearken to my prayers.[2]

20. He will establish me again in my former peace, and will deliver my life from those that approach me to oppress me; for they have come in great numbers against me to cast me down. This is according to the translation of St. Jerome, who has: *Multi enim fuerunt adversum me.*

21. "*Qui est ante sæcula.*" He who is the Eternal.

22. The Lord sees that for them there is no change, that is, he sees that they are obstinate, and that they have no fear of God; and for this reason he has already raised his hand to punish them according to their malice.

23. "*Contaminaverunt testamentum ejus.*" They have violated his covenant. St. Jerome translates: *Contaminavit pactum suum*, that is, they have broken their given faith. "*Divisi sunt ab ira vultus ejus.*" But they have been scattered at the sight of the anger which the Lord showed against them. "*Appropinquavit cor illius.*" The heart of God has drawn

[1] See *Psalm* xl. 10.

[2] "*Vespere, et mane, et meridie.*" It was usual to pray especially three times a day (*Dan.* vi. 10). Evening is put first, because then the celebration of the feasts began (*Levit.* xxiii. 32). Hence the first Vespers in the office of the Church.

near, that is, is set to take on them his just vengeance. Others refer the words *cor illius,* not to God, but to the rebellious. They say that such a rebel or traitor has one thing on his lips and another in his heart.[1] But, according to Bellarmine, here is signified the heart of God aroused to anger.

24. "*Ipsi sunt jacula.*" In reality their words are sharp arrows hurled when least expected.

25. But the Lord encourages me to leave to his goodness the care of my salvation, and thus he will take thought to preserve my life; he will not permit that the just man should always be tossed about on the billows of fear.

26. On the contrary, O Lord! as for my enemies, Thou wilt cast them down into the pit of death, that is, into hell, where has to be endured a never-ending death. Hell is called a pit, because it has a mouth to receive the damned, but has no door by which they can go out.

Psalm III., which is Psalm LV. of the Psalter.

David flying from the presence of Saul, who was seeking his death, retires among the Philistines; but when recognized by them who he was, he finds himself in great danger (1 *Kings*, xxi. 10). Under these circumstances he composes this prayer, which every Christian can use when he sees himself in danger of falling into sin and becoming the prey of the devil.

1. Miserere mei Deus, quoniam conculcavit me homo: tota die impugnans tribulavit me.

2. Conculcaverunt me inimici mei tota die: quoniam multi bellantes adversum me.

3. Ab altitudine diei timebo: ego vero in te sperabo.

4. In Deo laudabo sermones

1. Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

2. My enemies have trodden on me all the day long; for they are many that make war against me.

3. From the height of the day I shall fear: but I will trust in thee.

4. In God I will praise my

[1] This explanation is doubtless taken from the Hebrew text. St. Jerome thus translates this passage: *Nitidius butyro os ejus; pugnat autem cor illius.* His mouth is smoother than butter; but his heart is at war. A meaning that agrees with the following verse.

meos, in Deo speravi: non timebo quid faciat mihi caro.

5. Tota die verba mea execrabantur: adversum me omnes cogitationes eorum, in malum.

6. Inhabitabunt et abscondent: ipsi calcaneum meum observabunt.

7. Sicut sustinuerunt animam meam, pro nihilo salvos facies illos: in ira populos confringes.

8. Deus, vitam meam annuntiavi tibi: posuisti lacrymas meas in conspectu tuo.

9. Sicut et in promissione tua: tunc convertentur inimici mei retrorsum:

10. In quacumque die invocavero te: ecce cognovi quoniam Deus meus es.

11. In Deo laudabo verbum, in Domino laudabo sermonem: in Deo speravi, non timebo quid faciat mihi homo.

12. In me sunt Deus vota tua, quæ reddam, laudationes tibi.

13. Quoniam eripuisti animam meam de morte, et pedes meos de lapsu: ut placeam coram Deo in lumine viventium.

words, in God have I put my trust: I will not fear what flesh can do against me.

5. All the day long they detested my words: all their thoughts against me *were* unto evil.

6. They will dwell and hide *themselves:* they will watch my heel.

7. As they have waited for my soul, for nothing shalt thou save them: in thy anger thou shalt break the peoples in pieces.

8. O God, I have declared to thee my life: thou hast set my tears in thy sight,

9. As also in thy promise: Then shall my enemies be turned back.

10. In what day soever I shall call upon thee: behold, I know thou art my God.

11. In God will I praise the word, in the Lord will I praise *his* speech. In God have I hoped, I will not fear what man can do to me.

12. In me, O God, are vows to thee, which I will pay, praises to thee.

13. For thou hast delivered my soul from death, and my feet from falling: that I may please in the sight of God, in the light of the living.

1. The man, who is my enemy, has sought to tread me under foot; and therefore persecuting me the whole day, he has striven to afflict me.

2. All my enemies have united to plot continually my ruin.

3. "*Ab altitudine diei.*" Many, as Menochius, understand hereby the great dangers that threaten; but I prefer the interpretation of Calmet and Tirinus, which is more literal. According to it the verse is explained thus: During the whole day, from the rising of the sun, I am in a continual fear; but I hope from Thee, O Lord! the help that I need.

4. "*Sermones meos.*" According to the Hebrew: *Verbum ejus.* The promises that he has made me, or the word that he has given me. "*Caro.*" The carnal man, who in regard to God is but weakness (see verse 11).

7. "*Sustinuerunt animam meam.*" They have waited for the opportunity to take away my life. "*Pro nihilo salvos facies illos.*" So Thou wilt on no account save them. This is St. Jerome's explanation. St. Augustine, on the contrary, gives this interpretation: Thou wilt save them, of pure grace, without any merit on their part. The sense of St. Jerome agrees better with the words that follow: "*In ira populos confringes.*" In Thy just wrath, Thou wilt break to pieces this crowd of enemies who would destroy me.

8. I lay before Thee all the afflictions of my life; I hope that Thou wilt always have my tears before Thy eyes.

9. As Thou hast promised, I hope that my enemies, filled with confusion, at seeing their designs brought to naught, will turn backwards.

10. I shall not fail to call upon Thee every day; for I have well known that Thou art my God, coming to my assistance, as Thou hast every time that I have called on Thee.

11. I shall always praise in my God and my Lord his faithfulness to his promises; and therefore, trusting in him, I will not fear that man can do me any harm (see verse 4).

12. This is the explanation that Bellarmine gives with St. Jerome: In me, that is, in my memory are always "*Vota tua*" the promises that I have made to Thee; hence I will never cease to offer to Thee the praises and the thanksgivings that are contained in these promises.

13. "*Ut placeam coram Deo in lumine viventium.*" In order that I may be well pleasing to Thee by means of the light of grace, whereby Thy servants live in the fidelity to Thee.

Psalm IV., which is Psalm LVI. of the Psalter.

The psalmist here manifests his confidence in the protection of God, whose praises he proclaims.[4]

1. Miserere mei Deus, miserere mei: quoniam in te confidit anima mea.

1. Have mercy on me, O God, have mercy on me: for my soul trusteth in thee.

[1] David wrote this psalm on the occasion of his meeting Saul in a

2. Et in umbra alarum tuarum sperabo, donec transeat iniquitas.

3. Clamabo ad Deum altissimum: Deum qui benefecit mihi.

4. Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

5. Misit Deus, misericordiam suam, et veritatem suam, et eripuit animam meam de medio catulorum leonum: dormivi conturbatus.

6. Filii hominum dentes eorum arma et sagittæ: et lingua eorum gladius acutus.

7. Exaltare super cœlos Deus: et in omnem terram gloria tua.

8. Laqueum paraverunt pedibus meis: et incurvaverunt animam meam.

9. Foderunt ante faciem meam foveam: et inciderunt in eam.

10. Paratum cor meum Deus, paratum cor meum: cantabo, et psalmum dicam.

11. Exurge gloria mea, exurge psalterium et cithara: exurgam diluculo.

12. Confitebor tibi in populis Domine: et psalmum dicam tibi in gentibus:

13. Quoniam magnificata est usque ad cœlos misericordia tua, et usque ad nubes veritas tua.

14. Exaltare super cœlos Deus: et super omnem terram gloria tua.

2. And in the shadow of thy wings will I hope, until iniquity pass away.

3. I will cry to God the most High: to God who hath done good to me.

4. He hath sent from heaven and delivered me: he hath made them a reproach that trod upon me.

5. God hath sent his mercy and his truth, and he hath delivered my soul from the midst of the young lions: I slept troubled.

6. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

7. Be thou exalted, O God, above the heavens: and thy glory above all the earth.

8. They prepared a snare for my feet: and they bowed down my soul.

9. They dug a pit before my face: and they are fallen into it.

10 My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

11. Arise, O my glory, arise psaltery and harp: I will arise early.

12. I will give praise to thee, O Lord, among the peoples: I will sing a psalm to thee among the nations:

13. For thy mercy is magnified even to the heavens, and thy truth unto the clouds.

14. Be thou exalted, O God, above the heavens: and thy glory above all the earth.

cave when this prince was pursuing him (1 *Kings*, xxiv). This is indicated by the title which reads: *Cum fugeret a facie Saul in speluncam.*

2. "*Donec transeat iniquitas.*" Until the time when I see the end of the unjust persecution that I suffer.

5. God sent from heaven the mercy that he had promised me, and he saved my life by withdrawing me from the midst of my enemies who like young lions were seeking to destroy me;[1] nevertheless, I cannot as yet sleep in peace without being troubled with fears.

6. I always fear this race of perverse men, who have their teeth and their tongue as sharp swords and darts, to wound me by their lies and calumnies. This is what, according to Bellarmine, is indicated by the Hebrew phrase.

7. Raise Thy power above the heavens, and make Thy glory shine upon the whole earth by delivering me from my enemies.

8. "*Incurvaverunt animam meam.*" They have made me bend under the weight of the evils with which they oppressed me.

10. I am ready to suffer all that Thou hast appointed for me; so that in all that may happen I shall not cease to praise Thee.[2]

11. Arise my soul[3] and glory in the Lord; and thou my harp and my lyre, hasten to praise the Lord; I wish to praise him without ceasing from the break of day.

13. I shall say, from the earth till the heavens, all is full of Thy mercy and Thy faithfulness.

14. See verse 7.

Psalm V., which is Psalm LVII. of the Psalter.

The prophet describes in this psalm the perverse conduct of the wicked, and shows the chastisement that God usually inflicts upon them.

1. Si vere utique justitiam loquimini: recta judicate filii hominum.	1. If in very deed you speak justice: judge right things, ye sons of men.
2. Etenim in corde iniquitates operamini: in terra injustitias manus vestræ concinnant.	2. For in your heart you work iniquities: your hands forge injustice in the earth.
3. Alienati sunt peccatores	3. The wicked are alienated

[1] Reference to the danger incurred by David when he was surrounded by the troops of Saul in the desert of Maon (1 *Kings*, xxiii. 26).

[2] This verse and those that follow are reproduced in Psalm cvii. with some slight differences of expression.

[3] Bellarmine, following Theodoret, says that David calls the spirit or the gift of prophecy his glory.

a vulva, erraverunt ab utero: locuti sunt falsa.

4. Furor illis secundum similitudinem serpentis: sicut aspidis surdæ, et obturantis aures suas,

5. Quæ non exaudiet vocem incantantium: et venefici incantantis sapienter.

6. Deus conteret dentes eorum in ore ipsorum: molas leonum confringet Dominus.

7. Ad nihilum devenient tamquam aqua decurrens: intendit arcum suum donec infirmentur.

8. Sicut cera, quæ fluit, auferentur: supercecidit ignis, et non viderunt solem.

9. Priusquam intelligerent spinæ vestræ rhamnum: sicut viventes, sic in ira absorbet eos.

10. Lætabitur justus cum viderit vindictam: manus suas lavabit in sanguine peccatoris.

11. Et dicet homo: Si utique est fructus justo: utique est Deus judicans eos in terra.

from the womb, they have gone astray from the womb: they have spoken false things.

4. Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears,

5. Which will not hear the voice of the charmers: nor of the wizard that charmeth wisely.

6. God shall break in pieces their teeth in their mouth: The Lord shall break the grinders of the lions.

7. They shall come to nothing, like water running down: he hath bent his bow till they be weakened.

8. Like wax that melteth they shall be taken away: fire hath fallen on *them*, and they shall not see the sun.

9. Before your thorns could know the brier: he swalloweth them up, as alive, in his wrath.

10. The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

11. And man shall say: If indeed there be fruit to the just: there is indeed a God that judgeth them on the earth.

2. You determine in your heart the wicked deeds, which afterwards your hands are ready unjustly to put in execution on earth.

6. He will render them powerless to injure others.

7. They shall be like a torrent that passes and is suddenly dried up; that is, their designs will quickly come to naught.

8. "*Supercecidit ignis, et non viderunt solem.*" The fire of divine vengeance will fall upon them, and they shall no more see the day.

9. St. Jerome translates: *Antequam crescant spinæ vestræ in*

rhamnum. That is: Before you come to execute the evil that you design to do.[1]

10. "*Vindictam.*" The justice of divine vengeance. "*Manus suas lavabit in sanguine peccatoris.*" That is, as is explained by St. Augustine, while seeing the blood, or the death of the sinner, he will preserve himself pure and innocent.

11. And then, seeing the fruit, or the profit that the just derive from the chastisement of the sinner, every one will recognize that there is in the world a God who knows how to judge over the earth, and to punish the wicked as they deserve.

Psalm VI., which is Psalm LVIII. of the Psalter.

David, seeing himself surrounded by the soldiers of Saul (1 *Kings*, xix. 11), invokes the Lord's assistance and predicts the ruin of his enemies. This psalm applies in every point to Jesus Christ persecuted by the Jews.

1. Eripe me de inimicis meis Deus meus: et ab insurgentibus in me libera me.

2. Eripe me de operantibus iniquitatem: et de viris sanguinum salva me.

3. Quia ecce ceperunt animam meam: irruerunt in me fortes.

4. Neque iniquitas mea, neque peccatum meum Domine: sine iniquitate cucurri, et direxi.

5. Exurge in occursum meum, et vide: et tu Domine Deus virtutum, Deus Israel.

1. Deliver me from my enemies, O my God: and defend me from them that rise up against me.

2. Deliver me from them that work iniquity: and save me from bloody men.

3. For behold they have caught my soul: the mighty have rushed in upon me:

4. Neither *is it for my* iniquity, nor my sin, O Lord: without iniquity have I run, and directed *my steps*.

5. Rise up thou to meet me, and behold: even thou, O Lord the God of hosts, the God of Israel.

[1] There is, in the verses that precede, a succession of remarkable comparisons: verses 4, 5: the wicked become obstinate in evil like the adder, which is supposed to resist every means to charm or soften it; verse 6: they are violent like furious lions, but God renders them incapable of doing harm; verse 7: they advance as a torrent which threatens to swallow up everything on its way, but the waters flow away and disappear; verse 8: they melt away like wax before the fire; verse 9: they resemble a thorny shrub that is rooted up and buried in the ground before its thorns have acquired the strength to wound.

6. Intende ad visitandas omnes Gentes: non miserearis omnibus, qui operantur iniquitatem.

7. Convertentur ad vesperam: et famem patientur ut canes, et circuibunt civitatem.

8. Ecce loquentur in ore suo, et gladius in labiis eorum: quoniam quis audivit?

9. Et tu Domine deridebis eos: ad nihilum deduces omnes gentes.

10. Fortitudinem meam ad te custodiam, quia Deus susceptor meus es: Deus meus, misericordia ejus præveniet me.

11. Deus ostendit mihi super inimicos meos, ne occidas eos: nequando obliviscantur populi mei.

12. Disperge illos in virtute tua: et depone eos protector meus Domine.

13. Delictum oris eorum, sermonem labiorum ipsorum: et comprehendantur in superbia sua.

14. Et de execratione et mendacio annuntiabuntur in consummatione: in iræ consummationis, et non erunt.

15. Et scient quia Deus dominabitur Jacob, et finium terræ.

16. Convertentur ad vesperam, et famem patientur ut canes: et circuibunt civitatem.

17. Ipsi dispergentur ad manducandum: si vero non fuerint saturati, et murmurabunt.

18. Ego autem cantabo fortitudinem tuam: et exultabo mane misericordiam tuam.

6. Attend to visit all the nations: have no mercy on all them that work iniquity.

7. They shall return at evening: and shall suffer hunger like dogs, and shall go round about the city.

8. Behold they shall speak with their mouth, and a sword *is* in their lips: for who, *say they*, hath heard *us?*

9. But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10. I will keep my strength to thee: for thou art my protector: my God, his mercy shall prevent me.

11. God shall let me see over my enemies, slay them not: lest at any time my people forget.

12. Scatter them by thy power: and bring them down, O Lord my protector.

13. *For* the sin of their mouth, and the word of their lips: and let them be taken in their pride.

14. And for their cursing and lying they shall be talked of, when they are consumed; when they are consumed by *thy* wrath, and they shall be no more.

15. And they shall know that God will rule Jacob, and *all* the ends of the earth.

16. They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

17. They shall be scattered abroad to eat: and shall murmur if they be not filled.

18. But I will sing thy strength: and will extol thy mercy in the morning.

19. Quia factus es susceptor meus et refugium meum, in die tribulationis meæ.

20. Adjutor meus tibi psallam, quia Deus susceptor meus es: Deus meus misericordia mea.

19. For thou art become my support, and my refuge, in the day of my trouble.

20. Unto thee, O my helper, will I sing, for thou art my God my defence: my God my mercy.

2. "*De viris sanguinum.*" From these cruel men that thirst for my blood.

4. "*Neque iniquitas mea, neque peccatum meum.*" Thou knowest that there is in me no iniquity, nor any fault with which they can reproach me.

5. Thou seest the peril in which I am; arise to help me, O mighty God, O God of Israel.[1]

6. "*Qui operantur iniquitatem.*" Who do not wish to cease to be unjust.

7. There are those that thus understand this verse: They will arrive late in the evening; but, like stray dogs, they will suffer great hunger, that is, they will have a great desire to be just in order to find peace; they will go round about the city of God, but they will not find mercy. Others explain it better, thus: They will go and return from morning till evening; they will even surround the city, seeking like dogs to satisfy their hunger, and to oppress the just; but they will be disappointed (see verse 16).

8. Their mouth will speak of nothing else than of laying snares and killing, saying at the same time: Who knows of it?

9. Thou wilt make them an object of ridicule, and wilt destroy all their wicked people.

11. God will make known to me the vengeance that he will take on my enemies. I pray Thee, O Lord! to punish them, but do not destroy them, so that my subjects, having always their chastisement before their eyes, may not forget Thy justice.

12. "*Depone eos.*" That is: Reduce them to such a state that they may not be able to raise their heads to injure me.

13. Let this be the punishment of their slanderous mouth

[1] Many interpreters unite the second part of this verse to the following, and translate: And Thou O Lord, the God of hosts, the God of Israel, attend . . .

and of their wicked discourse; may they be taken and confounded in their very pride.

16. In the mean time they continue from morning till night laying snares for the just, to devour them like hungry dogs, and they surround the city, in order that the prey may not be able to escape them (see verse 7).

17. They disperse in different places to devour the just; and if they do not succeed in satiating themselves with their blood, they do not cease at least to take away their good name.

20. Thou art my helper and defender in all my wants; and therefore I will always sing Thy praises, calling Thee my God and my Mercy.[1]

Psalm VII., which is Psalm LIX. of the Psalter.

David, already so often victorious over his enemies, implores God's help against the Edomites (2 *Kings*, viii. 10); (1 *Par.* xviii.). This psalm applies very well to the Church, coming forth victorious amid so many persecutions.

1. Deus repulisti nos, et destruxisti nos: iratus es, et misertus es nobis.

1. O God, thou hast cast us off, and hast destroyed us: thou hast been angry, and hast had mercy on us.

2. Commovisti terram, et conturbasti eam: sana contritiones ejus, quia commota est.

2. Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

3. Ostendisti populo tuo dura: potasti nos vino compunctionis.

3. Thou hast showed thy people hard things: thou hast made us drink the wine of sorrow.

4. Dedisti metuentibus te significationem: ut fugiant a facie arcus:

4. Thou hast given a warning to them that fear thee: that they may flee from before the bow:

5. Ut liberentur dilecti tui: salvum fac dextera tua, et exaudi me.

5. That thy beloved may be delivered: save me with thy right hand, and hear me.

[1] Bellarmine remarks, with St. Augustine, that "*Misericordia mea*" means much more than *Salus mea*, *Vita mea*, *Spes mea*, and similar appellations; for it is to the mercy of God that we owe existence, life, deliverance from evil, and progress in good; it is by the mercy of God that we are predestined, called, justified, and that we shall at last be glorified.

6. Deus locutus est in sancto suo: Lætabor, et partibor Sichimam: et convallem tabernaculorum metibor.

7. Meus est Galaad, et meus est Manasses: et Ephraim fortitudo capitis mei.

8. Juda rex meus: Moab olla spei meæ.

9 In Idumæam extendam calceamentum meum: mihi alienigenæ subditi sunt.

10. Quis deducet me in civitatem munitam? quis deducet me usque in Idumæam?

11. Nonne tu Deus, qui repulisti nos: et non egredieris Deus in virtutibus nostris?

12. Da nobis auxilium de tribulatione: quia vana salus hominis.

13. In Deo faciemus virtutem: et ipse ad nihilum deducet tribulantes nos.

6. God hath spoken in his holy *place:* I will rejoice, and I will divide Sichem: and will mete out the vale of tabernacles.

7. Galaad is mine, and Manasses is mine: and Ephraim *is* the strength of my head.

8. Juda is my king: Moab is the pot of my hope.

9. Into Edom will I stretch out my shoe: to me the foreigners are made subject.

10. Who will bring me into the strong city? who will lead me into Edom?

11. Wilt not thou, O God, who hast cast us off: and wilt not thou, O God, go out with our armies?

12. Give us help from trouble: for vain is the salvation of man.

13. Through God we shall do mightily: and he shall bring to nothing them that afflict us.

1. O great God! it seems that Thou hast deprived us of Thy protection, since Thou hast let us see ourselves defeated; but, though Thou didst at first show Thyself angry with me, Thou hast in the end had compassion on me.

2. "*Sana contritiones ejus, quia commota est.*" It now remains for Thy mercy to repair the ruins made by this great shock.

3. Thou hast given proof of chastising us severely; Thou hast made us taste of the bitter wine of compunction (or, according to the Hebrew, of fear), and that in order to see us holily contrite.

4. "*Ut fugiant a facie arcus.*" In order that they may preserve themselves from the arrows of Thy wrath at the sight of the already bended bow.

5. Thou hast acted in this manner in order to save those that love Thee; hear me, then, and let Thy hand save me.[1]

6. God has declared from his sanctuary that one day I shall

[1] This verse and the following verses form the second part of Psalm cvii., with some difference of expression.

have the joy of dividing at my will the country of Sichem or Samaria, and of measuring the plains of the Valley of Tents, beyond the Jordan, to distribute them at my pleasure.

7. I already see under my sway Galaad, Manasses, and Ephraim, which are the strength of my head. Under these names are meant the provinces occupied by the tribes of Israel, which David called the strength of his head, that is, of his crown.

8. "*Juda, rex meus.*" It is in the tribe of Juda that my throne is established, because God has willed that the kings should be chosen from this tribe. "*Moab, olla spei meæ.*" The province of Moab, which is abundant as a platter filled with meat, is my hope. That is: I hope to satiate my people with the spoils of the Moabites.

9. "*Alienigenæ.*" Foreigners.[1]

10. Who will lead me into Edom, and make me master of that kingdom whose capital city is very strong?

11. Will it not be Thou, O Lord! who seemed at first to abandon us! And wilt Thou not Thyself go forth at the head of our troops to make us victorious?

12. "*Vana salus hominis.*" It is in vain that we can hope for our salvation in human intercourse; Thou must aid us Thyself.

13. In placing our hope in God we shall obtain the victory; he will destroy our enemies.

Psalm VIII., which is Psalm LX. of the Psalter.

Full of confidence in the power of God, the psalmist prays to him to come to his aid. St. Jerome and St. Hilary say that all afflicted souls find here an excellent prayer which they may recite in time of tribulation.[2]

1. Exaudi Deus deprecationem meam: intende orationi meæ.

2. A finibus terræ ad te cla-

1. Hear, O God, my supplication: be attentive to my prayer.

2. To thee have I cried from

[1] It is thus the Septuagint call the Philistines, because they had no affinity with the Israelites; whereas the Edomites were descended from Esau, or Edom, the brother of Jacob, and the Ammonites and Moabites from Lot, the nephew of Abraham. See *Psalm* lxxxv. 4. According to Menochius the meaning of the verse is: I will go to take possession of Edom; for already the Philistines obey me.

[2] All these verses apply very well to the Church militant.

mavi: dum anxiaretur cor meum, in petra exaltasti me.

3. Deduxisti me, quia factus es spes mea: turris fortitudinis a facie inimici.

4. Inhabitabo in tabernaculo tuo in sæcula: protegar in velamento alarum tuarum.

5. Quoniam tu Deus meus exaudisti orationem meam: dedisti hereditatem timentibus nomen tuum.

6. Dies super dies regis adjicies: annos ejus usque in diem generationis et generationis.

7. Permanet in æternum in conspectu Dei: misericordiam et veritatem ejus quis requiret?

8. Sic psalmum dicam nomini tuo in sæculum sæculi: ut reddam vota mea de die in diem.

the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock.

3. Thou hast conducted me; for thou hast been my hope: a tower of strength against the face of the enemy.

4. In thy tabernacle I shall dwell forever: I shall be protected under the covert of thy wings.

5. For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

6. Thou wilt add days to the days of the king: his years even to generation and generation.

7. He abideth forever in the sight of God: his mercy and truth who shall search?

8. So will I sing a psalm to thy name forever and ever: that I may pay my vows from day to day.

2. From the lowest depths of the earth, O Lord! I have cried to Thee; and when my heart was in anguish through fear, Thou didst lift me upon a rock, that is, Thou didst place me as it were on a high rock where I see myself safe from my enemies.[1]

3. Thou hast led me by a sure way because Thou hast become for me as a strong tower in the face of my enemies.

5. In this place that Thou hast given me I shall always dwell securely, since there I shall be protected by Thy wings.

6. "*Annos ejus usque in diem generationis et generationis.*" Thou wilt even make his reign to endure from generation to generation.

7. He will never cease to keep himself in the presence of his God; and who shall ever be able to see his goodness and his faithfulness fail?

8. "*Ut reddam vota mea de die in diem.*" In order to render Thee all the days of my life the thanks that I owe Thee.

[1] See *Psalm* xxvi. 10.

PSALM IX., WHICH IS PSALM LXI. OF THE PSALTER.

David encourages himself and his followers to have confidence in God while persecuted and while oppressed by adversity.

1. NONNE Deo subjecta erit anima mea? ab ipso enim salutare meum.

2. Nam et ipse Deus meus, et salutaris meus: susceptor meus, non movebor amplius.

3. Quousque irruitis in hominem? interficitis universi vos: tamquam parieti inclinato et maceriæ depulsæ?

4. Verumtamen pretium meum cogitaverunt repellere, cucurri in siti: ore suo benedicebant, et corde suo maledicebant.

5. Verumtamen Deo subjecta esto anima mea: quoniam ab ipso patientia mea.

6. Quia ipse Deus meus, et salvator meus: adjutor meus, non emigrabo.

7. In Deo salutare meum, et gloria mea: Deus auxilii mei, et spes mea in Deo est.

8. Sperate in eo omnis congregatio populi, effundite coram illo corda vestra: Deus adjutor noster in æternum.

9. Verumtamen vani filii hominum, mendaces filii hominum in stateris: ut decipiant ipsi de vanitate in idipsum.

10. Nolite sperare in iniquitate, et rapinas nolite concupiscere: divitiæ si affluant, nolite cor apponere.

11. Semel locutus est Deus, duo hæc audivi, quia potestas Dei est, et tibi Domine misericordia: quia tu reddes unicuique juxta opera sua.

1. SHALL not my soul be subject to God? for from him is my salvation.

2. For he is my God and my saviour: *he is* my protector, I shall be moved no more.

3. How long do you rush in upon a man? you all kill, as if *you were thrusting down* a leaning wall, and a tottering fence.

4. But they have thought to cast away my price, I ran in thirst: they blessed with their mouth, but cursed with their heart.

5. But be thou, O my soul, subject to God: for from him is my patience.

6. For he is my God and my saviour: *he is* my helper, I shall not be moved.

7. In God is my salvation and my glory: *he is* the God of my help, and my hope is in God.

8. Trust in him, all ye congregation of people: pour out your hearts before him: God is our helper forever.

9. But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

10. Trust not in iniquity, and covet not robberies: if riches abound, set not your heart upon them.

11. God hath spoken once, these two things have I heard, that power belongeth to God, and mercy to thee, O Lord: for thou wilt render to every man according to his works.

3. "*In hominem.*" Upon himself. You are all killing me, at least by the desire that you have to take my life, and consider me as a leaning wall that is ready to fall.

4. "*Pretium meum.*" My honor, which is so precious to me. So this is understood by St. Ambrose and St. Augustine. "*Cucurri in siti.*" For this honor I so much toiled and sweated. Bossuet explains it thus: I fled like a thirsty stag pursued by the hunters. "*Benedicebant.*" They praised me.

5. "*Ab ipso patientia mea.*" Thou wilt receive from him patience to suffer all.

6. "*Non emigrabo.*" I will not quit my kingdom. I shall not be driven out. I shall not fall from the state in which I am.[1]

9. "*In idipsum.*" That is, *Simul*, according to St. Jerome's translation. They are deceiving one another.

10. "*Divitiæ si affluant.*" If riches come to you abundantly in the way of justice and honesty.

11. "*Potestas Dei est, et tibi, Domine, misericordia.*" God has power to punish the wicked, and mercy to console the just.

Psalm X., which is Psalm LXIII. of the Psalter.

Pursued by calumny, David implores the help of God, and proclaims his hope of seeing this persecution turn to the ruin of his enemies and to the advantage of the just. In the mystical sense this psalm applies to the Passion of Jesus Christ.

1. Exaudi Deus orationem meam cum deprecor: a timore inimici eripe animam meam.

2. Protexisti me a conventu malignantium: a multitudine operantium iniquitatem.

3. Quia exacuerunt ut gladium linguas suas: intenderunt arcum rem amaram, ut sagittent in occultis immaculatum.

4. Subito sagittabunt eum, et non timebunt: firmaverunt sibi sermonem nequam.

1. Hear, O God, my prayer, when I make supplication *to thee:* deliver my soul from the fear of the enemy.

2. Thou hast protected me from the assembly of the malignant: from the multitude of the workers of iniquity.

3. For they have whetted their tongues like a sword: they have bent their bow a bitter thing, to shoot in secret secret the undefiled.

4. They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

[1] St. Jerome translates: *Non timebo.* But Bellarmine says that in the Hebrew the terms are here the same as in verse 2: *Non movebor.*

5. Narraverunt ut absconderent laqueos: dixerunt: Quis videbit eos?

6. Scrutati sunt iniquitates: defecerunt scrutantes scrutinio.

7. Accedet homo ad cor altum: et exaltabitur Deus.

8. Sagittæ parvulorum factæ sunt plagæ eorum: et infirmatæ sunt contra eos linguæ eorum.

9. Conturbati sunt omnes qui videbant eos: et timuit omnis homo.

10. Et annuntiaverunt opera Dei: et facta ejus intellexerunt.

11. Lætabitur justus in Domino, et sperabit in eo, et laudabuntur omnes recti corde.

5. They have talked of hiding snares: they have said: Who shall see them?

6. They have searched after iniquities: they have failed in their search.

7. Man shall come to a deep heart: and God shall be exalted.

8. The arrows of children are their wounds: and their tongues against them are made weak.

9. All that saw them were troubled: and every man was afraid.

10. And they declared the works of God: and understood his doings.

11. The just shall rejoice in the Lord, and shall hope in him, and all the upright in heart shall be praised.

6. "*Iniquitates.*" According to Bossuet: *Vias nocendi*—Their ways of injuring. The sense of the verse is: They have studied the ways of doing injury; but in this research they have found themselves foiled. This applies to the testimony brought forward against Jesus Christ.

7. Bossuet well explains this verse: When the wicked man cannot find fault with the just on the score of his actions, he tries to give a wrong interpretation to the secret thoughts of his heart; but God, who defends the innocent, will be exalted by punishing the wicked.

8. As the arrows discharged by children inflict only slight wounds, so the plots and calumnies of the wicked will have no effect, and therefore the arrows discharged by their tongues have become powerless to injure the objects of their calumny, and have fallen back upon themselves. This is according to the translation of St. Jerome: *Et corruent in semetipsos plagis suis.*

9. Those that have seen their chastisement were seized with surprise; and every one will henceforth fear to follow them.

10. In this all have recognized the hand of God, and have published it abroad.

PSALM XI., WHICH IS PSALM LXV. OF THE PSALTER.

This psalm is a song of thanksgiving addressed by the people to God for having delivered them from their enemies. It may be applied to the Gentiles delivered from the tyranny of the devil.[1]

1. JUBILATE Deo omnis terra, psalmum dicite nomini ejus: date gloriam laudi ejus.

2. Dicite Deo, quam terribilia sunt opera tua Domine! in multitudine virtutis tuæ mentientur tibi inimici tui.

3. Omnis terra adoret te, et psallat tibi: psalmum dicat nomini tuo.

4. Venite, et videte opera Dei: terribilis in consiliis super filios hominum.

5. Qui convertit mare in aridam, in flumine pertransibunt pede: ibi lætabimur in ipso.

6. Qui dominatur in virtute sua in æternum, oculi ejus super gentes respiciunt: qui exasperant, non exaltentur in semetipsis.

7. Benedicite Gentes Deum nostrum: et auditam facite vocem laudis ejus.

8. Qui posuit animam meam ad vitam: et non dedit in commotionem pedes meos.

9. Quoniam probasti nos Deus: igne nos examinasti, sicut examinatur argentum.

10. Induxisti nos in laqueum, posuisti tribulationes in dorso nostro: imposuisti homines super capita nostra.

11. Transivimus per ignem et aquam: et eduxisti nos in refrigerium.

1. SHOUT with joy to God, all the earth, sing ye a psalm to his name, give glory to his praise.

2. Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.

3. Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

4. Come and see the works of God: *who* is terrible in his counsels over the sons of men.

5. Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

6. Who by his power ruleth forever, his eyes behold the nations: let not them that provoke *him* be exalted in themselves.

7. O bless our God, ye gentiles: and make the voice of his praise to be heard.

8. Who hath set my soul to live: and hath not suffered my feet to be moved.

9. For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

10. Thou hast brought us into a net, thou hast laid afflictions on our back: thou hast set men over our heads.

11. We have passed through fire and water: and thou hast brought us out into a refreshment.

[1] Many, also, understand thereby the resurrection, either spiritual or eternal, in accordance with the title: *Canticum psalmi resurrectionis*—A Canticle of the Psalm of the Resurrection.

12. Introibo in domum tuam in holocaustis: reddam tibi vota mea, quæ distinxerunt labia mea.

13. Et locutum est os meum, in tribulatione mea.

14. Holocausta medullata offeram tibi cum incenso arietum: offeram tibi boves cum hircis.

15. Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ.

16. Ad ipsum ore meo clamavi, et exaltavi sub lingua mea.

17. Iniquitatem si aspexi in corde meo, non exaudiet Dominus.

18. Propterea exaudivit Deus, et attendit voci deprecationis meæ.

19. Benedictus Deus, qui non amovit orationem meam, et misericordiam suam a me.

12. I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered,

13. And my mouth hath spoken, when I was in trouble.

14. I will offer up to thee holocausts full of marrow, with burnt-offerings of rams: I will offer to thee bullocks with goats.

15. Come and hear, all ye that fear God, and I will tell *you* what great things he hath done for my soul.

16. I cried to him with my mouth, and I extolled him with my tongue.

17. If I have looked at iniquity in my heart, the Lord will not hear me.

18. Therefore hath God heard me, and hath attended to the voice of my supplication.

19. Blessed be God, who hath not turned away my prayer, nor his mercy from me.

2. "*Mentientur tibi inimici tui.*" The very enemies, at the sight of Thy power, will come to submit themselves to Thy rule, but feignedly: *Mentientur.*

5. Reference is made to the passage of the Red Sea and the Jordan in the exodus from Egypt.

6. He rules ever over the whole world; he watches over all nations, that the wicked who dare to offend him may not have reason to become proud.

8. "*Ad vitam.*" That is: *Ad vivendum.* The sense of this verse is: He has preserved my life, and has not suffered my feet to stumble, or that I should fall over any precipice.

9. Thou hast tried us with tribulations, as silver is tried in the fire.

10. "*Imposuisti homines super capita nostra.*" Thou hast placed cruel men over us.

12, 13. I will go into Thy temple to offer to Thee the sacrifices, and to render to Thee the thanksgivings that I owe Thee, according to the vows that I made to Thee.

14. "*Holocausta medullata.*" Victims, fat and full of marrow; that is, not only sacrifices of external works, but also of inward affections of the heart. "*Cum incenso arietum.*" Rams, fragrant with incense.

17. If I had regarded with attachment any iniquity in my heart, the Lord would not have heard me.

19. May God be forever blessed, since he has not suffered me to forget to pray to him, because by my praying to him I have obtained his mercy so that he has not removed from me. St. Augustine has written this beautiful maxim: "*Cum videres non a te amotam deprecationem tuam, securus esto, quia non est a te amota misericordia ejus*—When thou seest that thy prayer is not removed from thee, be sure that neither is his mercy removed from thee."

Psalm XII., which is Psalm LXVII. of the Psalter.

In a figurative sense this psalm refers to Jesus Christ, who overcame death and ascended gloriously into heaven. It also foreshadows the sanctity of the Church and the protection that God, according to his promise, does not cease to give it—a protection that should firmly establish it and make it glorious by so many victories. The prophet describes various prodigies of the Old Testament, figures of the prodigies that occurred in the New Testament. This psalm is, moreover, very obscure.[1]

1. Exurgat Deus, et dissipentur inimici ejus, et fugiant qui oderunt eum, a facie ejus.

2. Sicut deficit fumus, deficiant: sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

3. Et justi epulentur, et ex-

1. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

2. As smoke vanisheth, so let them vanish *away:* as wax melteth before the fire, so let the wicked perish at the presence of God.

3. And let the just feast, and

[1] This psalm is thought to have been composed for the translation of the Ark of the Covenant to Jerusalem (2 *Kings*, vi.). The first verse is a reproduction of the prayer of Moses in the desert when the Ark was raised to begin the journey: "*Surge, Domine, et dissipentur inimici tui; et fugiant, qui oderunt te, a facie tua*—Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy face" (*Num.* x. 35).

ultent in conspectu Dei: et delectentur in lætitia.

4. Cantate Deo, psalmum dicite nomini ejus: iter facite ei, qui ascendit super occasum: Dominus nomen illi.

5. Exultate in conspectu ejus: turbabuntur a facie ejus, patris orphanorum, et judicis viduarum:

6. Deus in loco sancto suo: Deus, qui inhabitare facit unius moris in domo:

7. Qui educit vinctos in fortitudine, similiter eos, qui exasperant, qui habitant in sepulchris.

8. Deus cum egredereris in conspectu populi tui, cum pertransires in deserto:

9. Terra mota est, etenim cœli distillaverunt a facie Dei Sinai, a facie Dei Israel.

10. Pluviam voluntariam segregabis Deus hereditati tuæ: et infirmata est, tu vero perfecisti eam.

11. Animalia tua habitabunt in ea: parasti in dulcedine tua pauperi, Deus.

12. Dominus dabit verbum evangelizantibus, virtute multa.

13. Rex virtutum dilecti dilecti: et speciei domus dividere spolia.

14. Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, et posteriora dorsi ejus in pallore auri.

15. Dum discernit cœlestis reges super eam, nive dealba-

rejoice before God: and be delighted with gladness.

4. Sing ye to God, sing a psalm to his name: make a way for him who ascendeth upon the west: the Lord is his name.

5. Rejoice ye before him: *but the wicked* shall be troubled at his presence, *who is* the father of orphans, and the judge of widows.

6. God in his holy place: God who maketh *men* of one manner to dwell in a house:

7. Who bringeth out them that were bound in strength, in like manner them that provoke, that dwell in sepulchres.

8. O God when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

9. The earth was moved, and the heavens dropped at the presence of the God of Sinai, at the presence of the God of Israel.

10. Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

11. In it shall thy animals dwell: in thy sweetness, O God, thou hast provided for the poor.

12. The Lord shall give the word to them that preach good tidings, with great power.

13. The king of powers *is* beloved, of the beloved; and the beauty of the house shall divide spoils.

14. If you sleep among the midst of lots; *you shall be as the* wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

15. When he that is in heaven appointeth kings over her, they

buntur in Selmon: mons Dei, mons pinguis.

16. Mons coagulatus, mons pinguis: ut quid suspicamini montes coagulatos?

17. Mons, in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

18. Currus Dei decem millibus multiplex, millia lætantium: Dominus in eis in Sina in sancto.

19. Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus:

20. Etenim non credentes, inhabitare Dominum Deum.

21. Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

22. Deus noster, Deus salvos faciendi: et Domini Domini exitus mortis.

23. Verumtamen Deus confringet capita inimicorum suorum: verticem capilli perambulantium in delictis suis.

24. Dixit Dominus: Ex Basan convertam, convertam in profundum maris:

25. Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis, ab ipso.

26. Viderunt ingressus tuos Deus, ingressus Dei mei: Regis mei qui est in sancto.

27. Prævenerunt principes conjuncti psallentibus, in medio juvencularum tympanistriarum.

28. In ecclesiis benedicite

shall be whited with snow in Selmon: the mountain of God is a fat mountain.

16. A curdled mountain, a fat mountain: Why suspect ye curdled mountains?

17. A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

18. The chariot of God is attended by ten thousand, thousands of them that rejoice: the Lord is among them in Sinai, in the holy place.

19. Thou hast ascended on high, hast led captivity captive: thou hast received gifts in men.

20. *Yea for* those also that do not believe, the dwelling of the Lord God.

21. Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

22. Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

23. But God shall break the heads of his enemies; the hairy crown of them that walk on in their sins.

24. The Lord said: I will turn *them* from Basan, I will turn them into the depth of the sea.

25. That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs *be red* with the same.

26. They have seen thy goings, O God, the goings of my God: of my king who is in *his* sanctuary.

27. Princes went before joined with singers, in the midst of young damsels playing on timbrels.

28. In the churches bless ye

Deo Domino: de fontibus Israel.

29. Ibi Benjamin adolescentulus, in mentis excessu.

30. Principes Juda, duces eorum: principes Zabulon, principes Nephthali.

31. Manda Deus virtuti tuæ: confirma hoc Deus, quod operatus es in nobis.

32. A templo tuo in Jerusalem, tibi offerent reges munera.

33. Increpa feras arundinis, congregatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento.

34. Dissipa gentes, quæ bella volunt: venient legati ex Ægypto: Æthiopia præveniet manus ejus Deo.

35. Regna terræ, cantate Deo: psallite Domino:

36. Psallite Deo, qui ascendit super cœlum cœli, ad Orientem.

37. Ecce dabit voci suæ vocem virtutis, date gloriam Deo super Israel, magnificentia ejus, et virtus ejus in nubibus.

38. Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem, et fortitudinem plebi suæ, benedictus Deus.

God, the Lord from the fountains of Israel.

29. There *is* Benjamin a youth, in ecstacy of mind.

30. The princes of Juda *are* their leaders: the princes of Zabulon, the princes of Nephthali.

31. Command thy strength, O God: confirm, O God, what thou hast wrought in us.

32. From thy temple in Jerusalem, kings shall offer presents to thee.

33. Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people: *who seek* to exclude them who are tried with silver.

34. Scatter thou the nations that delight in wars: embassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

35. Sing to God, ye kingdoms of the earth: sing ye to the Lord:

36. Sing ye to God, who mounteth above the heaven of heavens to the east.

37. Behold he will give to his voice the voice of power, give ye glory to God for Israel, his magnificence, and his power *is* in the clouds.

38. God is wonderful in his saints, the God of Israel *is* he who will give power and strength to his people, blessed be God.

3. "*Delectentur in lætitia.*" Let them rejoice at their victory.

4. "*Qui ascendit super occasum.*" Who ascends above the darkness of the grave. "*Dominus nomen illi.*" For his name is that of the Lord: all things are under his dominion.

5. When he shall judge the world, sinners shall tremble with fear, while you shall stand rejoicing; for he is the Father of orphans, and the Judge who defends widows. This signifies

that at the Last Judgment he will console all those that have been afflicted here on earth.

6. God sits in his sanctuary in heaven; and there in his house he makes his servants dwell; "*Unius moris*," of one manner, that is, as one in unity of virtue and sentiments.

7. He sets free those that are held captive by their passions, and likewise those that have embittered him by their faults, and have dwelt in the sepulchre, the abode of death; that is, in his displeasure.

8, 9. When Thou didst go forth in the sight of Thy people set free from Egypt, and didst go before them in the desert, in a cloud of light, the whole earth was moved, because the heavens showered down manna.

10. In the same way Thou dost wish to store up a great outpouring of grace for Thy inheritance, that is, for Thy new Church; so that, however infirm it may be, Thou knowest how to heal her and make her perfect.

11. There Thy flock shall abide, for which because of itself it is utterly poor, Thou hast in Thy goodness prepared abundant pastures.

12. The Lord will inspire words to those that will announce the new law, giving them great power to convert entire nations.

13. "*Rex virtutum dilecti dilecti.*" According to the Hebrew: *Reges exercituum confœderabuntur*—The most powerful kings of the earth will become subjects of the Well-Beloved (according to the Hebrew *Dilecti dilecti*); that is, of the Redeemer, who will be greatly beloved by them. "*Et speciei domus dividere spolia.*" And he, in order to render his house, that is, his Church, beautiful, will give her the power to divide the spoils of those kings converted by means of the Evangelists: that is, of the apostles, who divided among themselves all the kingdoms of the world, to lead them to embrace the faith.

14. This verse is very obscure, says Bellarmine; hence it will be necessary to explain it in detail. "*Si dormiatis.*" If you who preach the word of God sleep, that is, if you repose. "*Inter medios cleros.*" The word *Clerus* in Greek signifies lot, or inheritance; meaning: In the midst of the Church. But St. Jerome, St. Augustine, Theodoret, and others, understand by the word *Cleros*, the Old and New Testaments, and explain the first part of the words thus: If you repose in the midst of the

two Testaments. "*Pennæ columbæ deargentatæ.*" The Church, or the union of the faithful, will be like a dove with its wings silvered with the purity of wisdom. "*Et posteriora dorsi ejus in pallore auri.*" And with its back gilt by the fervor of charity, which makes it all beautiful.

15, 16. "*Dum discernit cœlestis reges.*" While the heavenly King, that is, Christ, will divide and send forth his preachers, raised to the dignity of kings by the spiritual power given them over souls. "*Super eam.*" Over the Church scattered throughout the kingdoms of the earth. "*Nive dealbabuntur.*" Then the nations, purified from the blackness of their sins, will become whiter than snow. "*Mons Dei, mons pinguis, mons coagulatus.*" The mountain of God, the Church, is a fat, or rich mountain, a coagulated, that is, a very rich mountain; for the milk of divine grace, with which it abounds, does not run off, but remains there coagulated and firm. "*Ut quid suspicamini montes coagulatos?*" O men, why do you think that there is another Church as fat and as rich as this one?

18. The chariot of the Lord is borne by many thousands of angels in great jubilee; it was thus the Lord was borne upon these celestial spirits, when he descended upon the holy mountain of Sinai.

19. This passage is referred to by St. Paul (*Eph.* iv. 8): *Ascendens in altum, captivam duxit captivitatem; dedit dona hominibus*—Ascending on high, He led captivity captive; He gave gifts to men. He adds: *Quod autem ascendit, quid est, nisi quia et descendit primum in inferiores partes terræ?*—Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? The verse is, therefore, thus explained: Thou, O Saviour of the world! coming forth from the sepulchre, didst ascend to the highest heavens, and didst take with Thee those that were captives here below; and in heaven Thou didst receive the gifts from Thy Father, to dispense them to men.

20. For Thou hast bestowed Thy gifts on those who before did not believe that the Lord dwells in his holy mountain, that is, in his Church.

22. He is our God, whose property it is to save us; and it is his own gift to set us free from death. "*Exitus mortis.*" According to Bellarmine and Menochius: *Evasio mortis, ereptio et liberatio a morte*—Rescue and deliverance from death.

23. "*Verticem capilli.*" Denoting the top of the hair of the head; which means, that God will bring down the summit of their proud locks, or the crest of those that walk with pride in their sins, and do not walk in the law of God.

24. "*Ex Basan convertam.*" Mattei translates the Hebrew thus: *Ex Basan reducam.* That is: My people, I will deliver thee from the Basanites, or the people of Basan: and I will cast that people into the depths of the sea, as I did with Pharao.

26. Then did they see Thy glorious march, and Thy triumphs, O my King and my God! who art now in the holy place; that is, according to Bellarmine and Menochius, in heaven, or in the Church.

27. "*Principes.*" The heads of the people.

28. "*De fontibus Israel.*" According to the Chaldee version: *De semine Israel*—From the race of Israel. This is the reading adopted by St. Hilary, Theodoret, Euthemius, Vatable, and Tirinus, who cites these authors; and it is applicable to Jesus Christ: *Christo Domino, ortum habenti ex Israel*—To the Lord God, who has sprung from Israel.

29, 30. "*Ibi.*" There in that triumph, described in verses 26, 27, and 28. "*Benjamin adolescentulus.*" The tribe of Benjamin, who was the last of the children of Jacob. "*In mentis excessu.*" In a transport of joy, as if in ecstacy. St. Hilary, St. Jerome, Theodoret, Bellarmine, and others, apply this passage to the apostles, who were almost all from one of the four tribes here named: St. Paul was of the tribe of Benjamin; St. James and St. John, and other relatives of our Lord, were of the tribe of Juda; and Galilee comprised especially the whole tribe of Zabulon and Nephthali.

32. "*A templo tuo.*" Mattei translates: *Post templum tuum;* and Bossuet: *Propter templum tuum.* The verse, then, is thus explained: After Thy temple has been built at Jerusalem, or, because of Thy temple that shall be built in Jerusalem, kings will offer Thee their gifts.

33. "*Feras arundinis.*" Bellarmine says that by this we are to understand the wild animals that hide among rushes. "*In vaccis.*" According to the Hebrew: *In vitulis*—Calves. The verse therefore means: Frighten our enemies, who, as wild beasts, and like an assemblage or a troop of savage bulls, together with the calves of the people, that is, the dissolute

young men, will seek to exclude from the temple those that have been proved as silver. Such is the explanation given by Bellarmine, Menochius, and Tirinus.

34. "*Præveniet manus ejus Deo.*" St. Jerome thus translates the Hebrew: *Festinet manus Deo;* and Father Mariana's interpretation is: *Junget manus pacem petens.* The sense of the verse, then, is: Thou wilt scatter, O Lord! the nations that wish for war; then ambassadors from Egypt and Ethiopia will come running with joined hands to ask for peace.

36. "*Cælum cæli.*" A Hebraism, which signifies: The highest heaven. "*Ad Orientem.*" Towards the east; that is, towards the Mount of Olives situated at the east of Jerusalem. It is thus explained by Menochius and Tirinus, following St. Hilary and St. Jerome. The sense is, therefore: Give praise to God, who ascends from the Mount of Olives to the highest heaven.

37. "*Vocem virtutis.*" A voice of power and efficacy. "*Deo super Israel.*" To the God of Israel. "*In nubibus.*" According to the Hebrew: *In cælis.* According to St. Augustine, this may be understood of the day of judgment when Jesus Christ will come *in nubibus cæli* –in the clouds of heaven; then, *dabit voci suæ vocem virtutis*—he will give unto his voice the voice of power; he will speak with so great power, that he will cause a great terror by the sentence that he will pronounce against the reprobate.

38. God will give to his people a virtue and a strength that will make them victorious over their enemies; let this great God be, therefore, ever blessed.

Thursday at Matins.

PSALM I., WHICH IS PSALM LXVIII., OF THE PSALTER.

The holy Fathers and interpreters agree that this psalm refers to our Lord who was ill-treated by the Jews; it is also frequently quoted in the New Testament.[1]

1. SALVUM me fac Deus; quoniam intraverunt aquæ usque ad animam meam.

2. Infixus sum in limo profundi: et non est substantia.

3. Veni in altitudinem maris: et tempestas demersit me.

4. Laboravi clamans, raucæ factæ sunt fauces meæ: defecerunt oculi mei, dum spero in Deum meum.

5. Multiplicati sunt super capillos capitis mei, qui oderunt me gratis.

6. Confortati sunt qui persecuti sunt me inimici mei injuste: quæ non rapui, tunc exsolvebam.

7. Deus tu scis insipientiam meam: et delicta mea a te non sunt abscondita

8. Non erubescant in me, qui expectant te Domine, Domine virtutum.

9. Non confundantur super me, qui quærunt te, Deus Israel.

1. SAVE me, O God: for the waters are come in even unto my soul.

2. I stick fast in the mire of the deep: and there is no sure standing.

3. I am come into the depth of the sea: and a tempest hath overwhelmed me.

4. I have labored with crying, my jaws are become hoarse: mine eyes have failed, whilst I hope in my God.

5. They are multiplied above the hairs of my head, who hate me without cause.

6. Mine enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

7. O God, thou knowest my foolishness: and my offences are not hid from thee.

8. Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts.

9. Let them not be confounded on my account, who seek thee, O God of Israel.

[1] The following is what we read in regard to verse 5: *Quia odio habuerunt me gratis*—They have hated me without cause (*John*, xv. 25).—12: *Zelus domus tuæ comedit me*—The zeal of thy house hath eaten me up (*John*, ii. 17).—26: (*John*, xix. 28).—30: *Fiat commoratio eorum deserta, et non sit qui inhabitet in ea*—Let their habitation become desolate, and let there be none to dwell therein (*Acts*, i. 20). The prophet makes Jesus Christ speak through the whole psalm.

10. Quoniam propter te sustinui opprobrium: operuit confusio faciem meam.

11. Extraneus factus sum fratribus meis, et peregrinus filiis matris meæ.

12. Quoniam zelus domus tuæ comedit me: et opprobria exprobrantium tibi ceciderunt super me.

13. Et operui in jejunio animam meam: et factum est in opprobrium mihi.

14. Et posui vestimentum meum cilicium: et factus sum illis in parabolam.

15. Adversum me loquebantur qui sedebant in porta: et in me psallebant qui bibebant vinum.

16. Ego vero orationem meam ad te Domine: tempus beneplaciti Deus.

17. In multitudine misericordiæ tuæ exaudi me, in veritati salutis tuæ.

18. Eripe me de luto, ut non infigar: libera me ab iis, qui oderunt me, et de profundis aquarum.

19. Non me demergat tempestas aquæ, neque absorbeat me profundum: neque urgeat super me puteus os suum.

20. Exaudi me Domine, quóniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me.

21. Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me.

22. Intende animæ meæ, et libera eam: propter inimicos meos cripe me.

23. Tu scis improperium meum, et confusionem meam, et reverentiam meam.

10. Because for thy sake I have borne reproach: shame hath covered my face.

11. I am become a stranger to my brethren, and an alien to the sons of my mother.

12. For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

13. And I covered my soul in fasting: and it was made a reproach to me.

14. And I made haircloth my garment: and I became a byword to them.

15. They that sat in the gate spoke against me: and they that drank wine made me their song.

16. But as for me, my prayer *is* to thee, O Lord; *for* the time of *thy* good pleasure, O God.

17. In the multitude of thy mercy hear me, in the truth of thy salvation.

18. Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

19. Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

20. Hear me, O Lord, for thy mercy is kind: look upon me according to the multitude of thy tender mercies.

21. And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

22. Attend to my soul, and deliver it: save me because of my enemies.

23. Thou knowest my reproach, and my confusion, and my shame.

24. In conspectu tuo sunt omnes qui tribulant me: improperium expectavit cor meum, et miseriam.

25. Et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni.

26. Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.

27. Fiat mensa eorum coram ipsis in laqueum, et in retributiones, et in scandalum.

28. Obscurentur oculi eorum ne videant: et dorsum eorum semper incurva.

29. Effunde super eos iram tuam: et furor iræ tuæ comprehendat eos.

30. Fiat habitatio eorum deserta: et in tabernaculis eorum non sit qui inhabitet.

31. Quoniam quem tu percussisti, persecuti sunt: et super dolorem vulnerum meorum addiderunt.

32. Appone iniquitatem super iniquitatem eorum: et non intrent in justitiam tuam.

33. Deleantur de libro viventium: et cum justis non scribantur.

34. Ego sum pauper et dolens: salus tua Deus suscepit me.

35. Laudabo nomen Dei cum cantico: et magnificabo eum in laude:

36. Et placebit Deo super vitulum novellum: cornua producentem et ungulas.

37. Videant pauperes, et lætentur: quærite Deum, et vivet anima vestra:

24. In thy sight are all they that afflict me, my heart hath expected reproach and misery.

25. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

26. And they gave me gall for my food: and in my thirst they gave me vinegar to drink.

27. Let their table become as a snare before them, and a recompense, and a stumbling-block.

28. Let their eyes be darkened that they see not; and their back bend thou down always.

29. Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

30. Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

31. Because they have persecuted him whom thou hast smitten: and they have added to the grief of my wounds.

32. Add thou iniquity upon their iniquity: and let them not come into thy justice.

33. Let them be blotted out of the book of the living; and with the just let them not be written.

34. But I am poor and sorrowful: thy salvation, O God, hath set me up.

35. I will praise the name of God with a canticle: and I will magnify him with praise.

36. And it shall please God better than a young calf: that bringeth forth horns and hoofs.

37. Let the poor see and rejoice: seek ye God, and your soul shall live.

38. Quoniam exaudivit pauperes Dominus: et vinctos suos non despexit.

39. Laudent illum cœli et terra, mare, et omnia reptilia in eis.

40. Quoniam Deus salvam faciet Sion: et ædificabuntur civitates Juda.

41. Et inhabitabunt ibi, et hereditate acquirent eam.

42. Et semen servorum ejus possidebit eam: et qui diligunt nomen ejus, habitabunt in ea.

38. For the Lord hath heard the poor: and hath not despised his prisoners.

39. Let the heavens and the earth praise him, the sea, and every thing that creepeth therein.

40. For God will save Sion: and the cities of Juda shall be built up.

41. And they shall dwell there, and acquire it by inheritance.

42 And the seed of his servants shall possess it, and they that love his name shall dwell therein.

1. "*Aquæ.*" The waters of affliction.

2. "*Non est substantia.*" St. Jerome's translation is: *Non possum consistere.* That is, according to the explanation of Menochius: There is no consistence or solidity.

3. That is: I am as if engulfed in an abyss of bitterness that has overwhelmed me.

6. Behold Jesus Christ, who in dying satisfies for sins that are not his own.

7. Thou knowest the folly of which I am wrongly accused by men; and my sins, that is, those of men, which I have taken upon myself in order to atone for them. This agrees with what Isaias has said: *Iniquitates eorum ipse portabit*—He shall bear their iniquities (*Is.* liii. 2).

8. "*Non erubescant.*" Let them not blush, or let them not be ashamed. "*In me.*" According to Bellarmine: *Propter me.* "*Qui expectant me.*" Those that wait for Thee, or those that trust in Thee. "*Virtutum.*" According to the Hebrew: *Exercituum.*

9. "*Super me.*" According to Bellarmine: *Mei causa.*

11. "*Matris meæ.*" Of my mother, the Synagogue.[1]

12. "*Comedit me.*" Has devoured me; or, according to the Chaldee, has consumed me: *Consumpsit me.*

[1] *Mundus eum non cognovit. In propria venit, et sui eum non receperunt*—The world knew him not. He came to his own, and his own received him not (*John*, i. 10). *Hunc autem nescimus unde sit*—As to this man we know not whence he is (*John*, ix. 29).

13. This verse is very obscure. "*Operui in jejunio animam meam.*" According to the Hebrew: I overwhelmed myself with my tears in my fast.

15. "*Qui sedebant in porta.*" Those that were sitting at the gate; that is, the magistrates, who had their station in the public place of judgment. "*Qui bibebant vinum.*" The drunkards.

16. "*Tempus beneplaciti.*" St. Jerome's translation is: *Tempus reconciliationis est.* For behold now the time of Thy good pleasure; that is, the time destined for the peace and reconciliation of men.

17. "*In veritate salutis tuæ.*" That is, according to the faithfulness of the promise which Thou hast made to save us.

19 "*Neque urgeat.*" According to Bellarmine and others: *Non claudat.* This is to be understood of the sepulchre from which Jesus Christ willed to rise, and to pass to life eternal.

23. "*Reverentiam.*" St. Jerome's translation is: *Ignominiam.*

27. Their table, in retribution for their cruelty, shall become unto them a snare and an occasion of their ruin. Jesus Christ here predicts, under the form of imprecation, the evils that were to fall on the Jews. For this reason the text is given in the future tense; it is thus Menochius and the others understand it.

28. Their eyes will remain darkened, so that they will not see the precipice over which they shall fall; Thou wilt cause them to bend the back forever: that is, Thou wilt always keep them under the yoke of strange masters.

31. God has stricken his Son for the sins of the human race, as is written in Isaias (liii. 8): *Propter scelus populi mei percussi eum*—For the wickedness of my people have I struck Him. Moreover, the Jews have persecuted and added pain upon pain to his wounds.

32. On this text Bellarmine makes a wise remark: *Dicitur Deus facere, quando permittit fieri id quod sine ejus permissione fieret*—God is said to do, when he permits to be done, that which, without his permission, would not be done. The sense therefore is: Thou permittest these wicked men to add iniquity to iniquity, and that they should not enter into Thy justice, that is, that they should not be admitted to receive from Thee justification.

33. "*De libro viventium.*" That is, from the number of the elect.

34.[1] "*Salus tua . . . suscepit me.*" Thy salvation has taken me, or withdrawn me from these pains, by causing me to rise again. Or, as others explain the text, in a prophetic sense Thy power will save me by withdrawing me from these pains.

36. "*Cornua producentem et ungulas.*" That begins to have horns and hoofs.[2]

37. The poor and afflicted will see it and will rejoice: O men, seek God, and thus your souls will live forever.

38. "*Vinctos suos non despexit.*" He does not despise his captives; that is, those that are loaded with the chains of their sins.

40. By Sion is understood the Church in general, and by the cities of Juda, the particular Churches. This is the explanation given by Bossuet and others.

41. In this happy land men redeemed shall dwell, and shall possess it as their own inheritance.

42. "*Qui diligunt nomen ejus, habitabunt in ea.*" It shall always be inhabited by those that love the glory of the Lord.

Psalm II., which is Psalm LXIX. of the Psalter.

This psalm is almost the repetition of the last seven verses of Psalm XXXIX. According to most of the Latin interpreters it is the prayer that Jesus Christ was to make on the cross. It may serve as a model to the faithful in their prayers, especially when they find themselves in grave danger.

1. Deus in adjutorium meum intende: Domine ad adjuvandum me festina.

2. Confundantur et revereantur, qui quærunt animam meam:

3. Avertantur retrorsum, et erubescant, qui volunt mihi mala.

4. Avertantur statim erubes-

1. O God, come to my assistance: O Lord, make haste to help me.

2. Let them be confounded and ashamed that seek my soul:

3. Let them be turned backward, and blush for shame that desire evils to me:

4. Let them be presently

[1] In this last part of the psalm, the prophet, always speaking in the person of Jesus Christ, predicts the glory of the Saviour and the establishment of the Church.

[2] That is, which has all the qualities of a choice victim.

centes: qui dicunt mihi: Euge, euge.

5. Exultent et lætentur in te omnes qui quærunt te, et dicant semper: Magnificetur Dominus: qui diligunt salutare tuum.

6. Ego vero egenus, et pauper sum: Deus adjuva me.

7. Adjutor meus, et liberator meus es tu: Domine ne moreris.

turned away blushing for shame that say to me: 'Tis well, 'tis well.

5. Let all that seek thee rejoice and be glad in thee, and let such as love thy salvation say always: The Lord be magnified.

6. But I am needy and poor: O God, help me.

7. Thou art my helper and my deliverer: O Lord, make no delay.

2. "*Qui quærunt animam meam.*" Those that seek to take my life.

4. *Euge, euge.*" Well done, well done, we have struck him down. Instead of this word, St. Jerome translates: *Vah! vah!* a word, as Bossuet remarks, not of praise, but of mockery, just as people sometimes cry out in derision: Hurrah! hurrah!

5. "*Qui diligunt salutare tuum.*" Those that love the salvation that Thou hast promised. Or, as Bossuet explains: Those that wish to be saved by Thee.

Psalm III., which is Psalm LXX. of the Psalter.

David prays to God to come to his aid in the persecution raised against him by his son Absalom. This psalm will serve for all the faithful when they are afflicted by temptations in order to trust in God and ask his help.

1. In te Domine speravi, non confundar in æternum: in justitia tua libera me, et eripe me.

2. Inclina ad me aurem tuam, et salva me.

3. Esto mihi in Deum protectorem, et in locum munitum: ut salvum me facias.

4. Quoniam firmamentum meum, et refugium meum es tu.

5. Deus meus eripe me de manu peccatoris, et de manu contra legem agentis et iniqui:

1. In thee, O Lord, I have hoped, let me never be put to confusion: deliver me in thy justice, and rescue me.

2. Incline thy ear unto me, and save me.

3. Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe.

4. For thou art my firmament and my refuge.

5. Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust:

6. Quoniam tu es patientia mea Domine: Domine spes mea a juventute mea.

7. In te confirmatus sum ex utero: de ventre matris meæ tu es protector meus.

8. In te cantatio mea semper: tamquam prodigium factus sum multis: et tu adjutor fortis.

9. Repleatur os meum laude, ut cantem gloriam tuam: tota die magnitudinem tuam.

10. Ne projicias me in tempore senectutis: cum defecerit virtus mea, ne derelinquas me.

11. Quia dixerunt inimici mei mihi: et qui custodiebant animam meam, consilium fecerunt in unum.

12. Dicentes: Deus dereliquit eum, persequimini, et comprehendite eum: quia non est qui eripiat.

13. Deus ne elongeris a me: Deus meus in auxilium meum respice.

14. Confundantur, et deficiant detrahentes animæ meæ: operiantur confusione et pudore, qui quærunt mala mihi.

15. Ego autem semper sperabo: et adjiciam super omnem laudem tuam.

16. Os meum annuntiabit justitiam tuam: tota die salutare tuum.

17. Quoniam non cognovi litteraturam, introibo in potentias Domini: Domine memorabor justitiæ tuæ solius.

18. Deus docuisti me a juventute mea: et usque nunc pronuntiabo mirabilia tua.

6. For thou art my patience, O Lord: my hope, O Lord, from my youth

7. By thee have I been confirmed from the womb: from my mother's womb thou art my protector:

8. Of thee shall I continually sing: I am become unto many as a wonder; but thou art a strong helper.

9. Let my mouth be filled with praise, that I may sing thy glory: thy greatness all the day long.

10. Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

11. For my enemies have spoken against me: and they that watched my soul have consulted together,

12. Saying: God hath forsaken him: pursue and take him: for there is none to deliver him.

13. O God, be not thou far from me: O my God, make haste to my help.

14. Let them be confounded and come to nothing that detract my soul: let them be covered with confusion and shame that seek my hurt.

15. But I will always hope: and will add to all thy praise.

16. My mouth shall show forth thy justice: thy salvation all the day long.

17. Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

18. Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

19. Et usque in senectam et senium: Deus ne derelinquas me,

20. Donec annuntiem brachium tuum generationi omni, quæ ventura est:

21. Potentiam tuam, et justitiam tuam Deus usque in altissima, quæ fecisti magnalia: Deus quis similis tibi?

22. Quantas ostendisti mihi tribulationes multas, et malas: et conversus vivificasti me: et de abyssis terræ iterum reduxisti me:

23. Multiplicasti magnificentiam tuam: et conversus consolatus es me.

24. Nam et ego confitebor tibi in vasis psalmi veritatem tuam: Deus psallam tibi in cithara, sanctus Israel.

25. Exultabunt labia mea cum cantavero tibi: et anima mea, quam redemisti.

26. Sed et lingua mea tota die meditabitur justitiam tuam: cum confusi et reveriti fuerint qui quærunt mala mihi.

19. And unto old age and gray hairs: O God, forsake me not,

20. Until I show forth thy arm to all the generation that is to come.

21. Thy power, and thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

22. How great troubles hast thou shown me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth:

23. Thou hast multiplied thy magnificence: and turning *to me* thou hast comforted me.

24. I will also give praise to thee, *I will extol* thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

25. My lips shall greatly rejoice, when I shall sing to thee: and my soul which thou hast redeemed.

26. Yea and my tongue also shall meditate on thy justice all the day: when they shall be confounded and put to shame that seek evils to me.

1. I have placed in Thee my hopes; I hope that I shall not be confounded forever; deliver me from the confusion in honor of Thy justice.

2. Give ear to my prayers, and save me from the dangers that threaten me.

6. "*Patientia.*" St. Jerome translates: *Exspectatio.* Hence the verse may be explained with Bellarmine: Thou art my patience, that is, Thou art that divine Lord from whom I expect with patience my deliverance, since from my youth Thou hast been my only hope.

7. "*In te confirmatus sum.*" According to the Hebrew: *Super te innixus sum;* or, as St. Jerome's translation is: *A te susten-*

tatus sum. This means: In Thee I have been confirmed, that is, I have found my support and my prop.

8. My chant shall always be occupied with Thee, that is, I will always celebrate Thy goodness with praises; I am admired by many as a prodigy, through the benefits that Thou hast conferred upon me; and Thou art looked upon as a strong defence of those whom Thou protectest.

11. "*Qui custodiebant animam meam, consilium fecerunt in unum.*" St. Jerome translates: *Qui observabant animam meam, inierunt consilium pariter.* Those that spied out my life, my way of living, have conspired against me. Others understand this of the guards whom David kept about his person, and explain it thus: Those that before guarded my life are now united to plot my ruin.

13. "*In auxilium meum respice.*" St. Jerome's translation is better: *Ad auxilium meum festina.*

15. But I will always hope in Thee, my Lord, and I will add new praises to all those that I have given Thee. According to Bellarmine, Menochius, and Bossuet, something is here to be supplied.

16. "*Salutare tuum.*" The salvation that I have received from Thee.

17. "*Non cognovi litteraturam.*" I am little versed in human wisdom. Interpreters generally understand the word *Litteraturam* as if David meant to say: I have never made profession of that infamous cunning in which my enemy Achitophel abounds. "*Introibo in potentias Domini.*" I shall enter into the power of the Lord, that is, I shall set myself to praise the divine power. "*Memorabor justitiæ tuæ solius.*" I shall have nothing else before my eyes but the memory of Thy justice.

18. "*Et usque nunc pronuntiabo mirabilia tua.*" Wherefore I will never cease to celebrate the wonderful graces that Thou hast done unto me.

20. Till I succeed in proclaiming Thy arm, that is, Thy great power, to all the generations that shall come to inhabit this earth.

22. "*Et conversus, vivificasti me, et de abyssis terræ iterum reduxisti me.*" Then, appeased, Thou hast so to say restored to me life, and hast brought me back from the abyss of the earth, that is, from the depth of miseries.

23. "*Multiplicasti magnificentiam tuam.*" That is, Thou hast in many ways shown the greatness of Thy goodness towards me. "*Conversus.*" A Hebraism which signifies that the action is repeated.

24. "*In vasis psalmi.*" According to Menochius and Bossuet: *In musicis instrumentis.* "*Veritatem tuam.*" The faithfulness of Thy promises.[1]

25. "*Anima mea, quam redemisti.*" My soul, which Thou hast redeemed, that is, hast set free from so many dangers.

26. "*Meditabitur.*" That is: Shall praise while meditating.

Psalm IV., which is Psalm LXXI. of the Psalter.

David speaks here of his son Salomon, the presumptive heir of the kingdom of Israel, a figure of the spiritual kingdom of Jesus Christ. Thus speak commonly the holy Fathers and the commentators. Indeed, it seems to me that the whole or nearly the whole psalm should be applied to Jesus Christ; for certain expressions that are found in it, and especially verses 5, 11, 12, and 17, can only refer to Jesus Christ, to his coming among us, and to the vocation of the Gentiles; all of which mysteries David clearly saw by the prophetic light.[2]

1. Deus judicium tuum regi da: et justitiam tuam filio regis:
2. Judicare populum tuum in justitia, et pauperes tuos in judicio.
3. Suscipiant montes pacem populo: et colles justitiam.

1. Give to the king thy judgment, O God: and to the king's son thy justice:
2. To judge thy people with justice, and thy poor with judgment.
3. Let the mountains receive peace for the people: and the hills justice.

[1] "*In vasis.*" See *Psalm* vii. 14. "*Sanctus Israel.*" God was called the Holy One of Israel, because he sanctified the people of Israel with his grace, and that people was to acknowledge and celebrate the sanctity of God with the worship that they rendered to him.

[2] Title of the Psalm: *In Salomonem*—On Salomon. At the end we read: *Defecerunt laudes David, filii Jesse*—The praises of David, the son of Jesse, are ended. By this it appears that this psalm was the last that David composed, although it is not placed here in the last place. The name of Salomon signifies Pacific, a name most suitable for him who is the Son of David by excellence, the Prince of peace, of whom Salomon was the figure. Hence it is generally acknowledged that this psalm, taken as a whole, is applicable only to the divine Messias.

4. Judicabit pauperes populi, et salvos faciet filios pauperum: et humiliabit calumniatorem.

5. Et permanebit cum sole, et ante lunam, in generatione et generationem.

6. Descendet sicut pluvia in vellus: et sicut stillicidia stillantia super terram.

7. Orietur in diebus ejus justitia, et abundantia pacis: donec auferatur luna.

8. Et dominabitur a mari usque ad mare: et a flumine usque ad terminos orbis terrarum.

9 Coram illo procident Æthiopes: et inimici ejus terram lingent.

10. Reges Tharsis, et insulæ munera offerent: reges Arabum, et Saba dona adducent:

11. Et adorabunt eum omnes reges terræ: omnes gentes servient ei:

12. Quia liberabit pauperem a potente: et pauperem, cui non erat adjutor.

13. Parcet pauperi et inopi: et animas pauperum salvas faciet.

14. Ex usuris et iniquitate redimet animas eorum: et honorabile nomen eorum coram illo.

15. Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper: tota die benedicent ei.

16. Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus: et florebunt de civitate sicut fœnum terræ.

4. He shall judge the poor of the people, and he shall save the children of the poor: and he shall humble the oppressor.

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. He shall come down like rain upon the fleece: and as showers falling gently upon earth.

7. In his days shall justice spring up, and abundance of peace: until the moon be taken away.

8. And he shall rule from sea to sea: and from the river unto the ends of the earth.

9. Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

10. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts:

11. And all kings of the earth shall adore him: all nations shall serve him:

12. For he shall deliver the poor from the mighty: and the needy that had no helper.

13. He shall spare the poor and needy: and he shall save the souls of the poor.

14. He shall redeem their souls from usuries and iniquity: and their name shall be honorable in his sight.

15. And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore, they shall bless him all the day.

16. And there shall be a firmament on the earth, on the tops of mountains, above Libanus shall the fruit thereof be exalted: and *they* of the city shall flourish like the grass of the earth.

17. Sit nomen ejus benedictum in sæcula: ante solem permanet nomen ejus.

18. Et benedicentur in ipso omnes tribus terræ: omnes gentes magnificabunt eum.

19. Benedictus Dominus Deus Israel, qui facit mirabilia solus:

20. Et benedictum nomen majestatis ejus in æternum: et replebitur majestate ejus omnis terra: fiat, fiat.

17. Let his name be blessed for evermore: his name continueth before the sun.

18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

19. Blessed be the Lord the God of Israel, who alone doth wonderful things:

20. And blessed be the name of his majesty forever: and the whole earth shall be filled with his majesty: So be it. So be it.

1. Give to the king the grace to judge justly, and grant to the son of David a righteous justice like Thine own.

3. "*Montes.*" This word is variously understood. Maldonatus understands it as if it were *Undique*; and meaning: May peace be enjoyed everywhere, even on the mountains. Emmanuel Sa writes: *Montes, id est, primores, seu præfecti*—the chief men or rulers. Malvenda: *Montes, id est, totum regnum montibus abundans*—the whole kingdom abounding with mountains. It is in this way Bossuet, with Bellarmine and Menochius, explains the verse: *Descendat de cœlo pax et justitia, et super regnum Israeliticum requiescat*—May peace and justice descend from heaven and rest upon the kingdom of Israel. Lastly, Mariana, and with him Tirinus, says: *Montes, ubi scilicet solent esse latrones et ferœ*—Mountains, that is, where robbers and wild beasts are wont to be. This last interpretation, as Lallemant thinks, seems to be the most probable. Hence the sense would be: May the mountains and the hills receive peace for the good of the people, that is: may even the people of the mountains, who are usually fierce and turbulent, taste the sweetness of peace and enjoy the fruits of the justice of the prince.

5. "*Ante lunam.*" Translation of St. Jerome: *Ultra lunam*—Beyond the moon. That is: His kingdom shall endure as long as the sun and the moon, and even beyond that.

6. "*Vellus.*" About this word there is a great diversity of opinion. Malvenda, Bellarmine, Menochius, Tirinus, etc., understand by it the fleece, or skin covered with wool, upon which Gedeon asked that all the dew that fell from heaven might be collected (*Judges*, vi. 37). Others, as Maldonatus, Mariana, Bossuet, Mattei, with Mark Marino, and Father Lallemant, are

of opinion that the word *Vellus* here means something cut or shorn; hence Lallemant translates the passage thus: His coming to the throne will be like a rain that waters a meadow newly mown. But the first interpretation agrees better with that of St. Ambrose, Rupertus, and Procopius, who understand by the fleece the Mother of God, and by the dew the divine Word, who came down gently as the dew into the womb of the Virgin Mary, by the operation of the Holy Ghost. Moreover, the verse taken in this sense, has a better connection with the following: *Orietur in diebus ejus justitia et abundantia pacis*—In his days shall justice spring up, and abundance of peace. This is certainly to be understood of the coming of the Messias.[1]

7. "*In diebus ejus.*" Under his reign. "*Donec auferatur luna.*" This happy state will last till the end of the world.

8. "*A flumine.*" St. Augustine, Theodoret, etc., understand by the river, the Jordan, because it was there, at the baptism of Jesus Christ, the eternal Father's voice was heard saying: *Hic est Filius meus dilectus, in quo mihi complacui*—This is my beloved Son in whom I am well pleased (*Matt.* iii. 17).

9. "*Terram lingent.*" Shall lick the earth, that is, shall bow down to kiss the earth that is under his feet.

10. "*Reges Tharsis, et insulæ.*' The kings of India and the inhabitants of the isles.

11. These verses, from verse 5th, can apply only to Jesus Christ.

12. "*Pauperem.*" The weak, or the feeble.[2]

13. "*Parcet.*" According to the Chaldee: *Miserebitur*—He will have compassion.

[1] Let us add to these authorities the authority of St. Bernard, who (*De Laud. Virg. Matris.* s. 2) thus applies this verse: "*Descendet sicut pluvia in vellus.*" The Son of God at first descended into the womb of the Blessed Virgin without show and noise, like gentle dew on pure wool; but afterwards as an abundant rain: "*Et sicut stillicidia super terram*," he spread over the whole earth with show and noise; namely, the show of miracles and the sound of the voices of the preachers of the Gospel.

[2] By "*Pauperem*"—Poor, Bellarmine understands the human race after its fall, despoiled of all its goods, and incapable of help from any creature. By "*A potente*"—the Powerful, he understands the devil, whose miserable slave man had become.

14. "*Ex usuris.*" According to the Chaldee: *Ab oppressione*—From oppression. "*Et iniquitate.*" And from iniquity, that is, from injustice.

15. "*Vivet.*" He shall live, that is, his reign shall be everlasting. "*Vivet et dabitur ei.*" According to the Hebrew: *Vivet, et dabit ei.* Hence Maldonatus thus interprets this passage: The poor delivered by him shall live, and out of gratitude will give him gold of Arabia. "*Adorabunt de ipso.*" St. Jerome translates: *Orabunt de eo.* These words are thus commented upon by Emmanuel Sa: *De eo, id est, pro eo.* The people will continually pray for him and for the prosperity of his kingdom.[1]

16. "*Firmamentum.*" The Hebrew text, St. Jerome, Bellarmine, Mattei, Lallemant, and all the interpreters of the Compilation of Venice, attest that *Firmamentum* is put here for *Frumentum;* and this is the explanation that is given: There will be such an abundance of wheat upon earth, and even on the summits of the mountains, that its fruits will rise above Lebanon, that is, the ears will rise higher than the cedars of Lebanon; and the inhabitants of the city of God, which is the Church, shall flourish or spring up like the herb of the field.

17. "*Nomen ejus.*" The name of this new king. "*Ante solem.*" According to the Hebrew: *Coram sole;* and as St. Jerome translates: *Ultra solem.* "*Permanet.*" According to St. Jerome, Menochius, Bossuet, etc., this verb is to be understood in the future.

Psalm V., which is Psalm LXXII. of the Psalter.

This psalm describes the wretched happiness of the wicked and the blessed afflictions of the just, since the end of the one class will be very different from that of the other. We learn, hence, not to be astonished when we see the wicked prosper and the good afflicted.[2]

[1] "*Adorabunt de ipso semper.*" Bellarmine's explanation is: *Redempti ab ipso adorabunt Deum verum ex ipsius ritu, doctrina, et institutione, usque ad mundi consummationem*—Those redeemed by Jesus Christ will adore the true God according to Christ's own rite, teaching, and institution. And Gaume translates: He shall always be adored on his own account.

[2] The psalmist makes the man who is just, but poor and afflicted, speak: at first, he confesses that at the sight of the prosperity of the impious here below, of whom he gives a description, he was tempted

1. QUAM bonus Israel Deus his, qui recto sunt corde!

2. Mei autem pene moti sunt pedes: pene effusi sunt gressus mei.

3. Quia zelavi super iniquos, pacem peccatorum videns.

4. Quia non est respectus morti eorum: et firmamentum in plaga eorum.

5. In labore hominum non sunt, et cum hominibus non flagellabuntur:

6. Ideo tenuit eos superbia, operti sunt iniquitate et impietate sua.

7. Prodiit quasi ex adipe iniquitas eorum: transierunt in affectum cordis.

8. Cogitaverunt, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

9. Posuerunt in cœlum os suum: et lingua eorum transivit in terra.

10. Ideo convertetur populus meus hic: et dies pleni inveni-entur in eis.

11. Et dixerunt: Quomodo scit Deus, et si est scientia in excelso?

12. Ecce ipsi peccatores, et abundantes in sæculo, obtinuerunt divitias.

13. Et dixi: Ergo sine causa justificavi cor meum, et lavi inter innocentes manus meas:

1. How good is God to Israel, to them that are of a right heart!

2. But my feet were almost moved: my steps had well nigh slipped.

3. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

4. For there is no regard to their death: nor *is there* strength in their stripes.

5. They are not in the labor of men, neither shall they be scourged like *other* men:

6. Therefore pride hath held them fast, they are covered with their iniquity and their wickedness.

7. Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

8. They have thought and spoken wickedness: they have spoken iniquity on high.

9. They have set their mouth against heaven: and their tongue hath passed through the earth.

10. Therefore will my people return here: and full days shall be found in them.

11. And they said: How doth God know? and is there knowledge in the Most High?

12. Behold these are sinners, and *yet* abounding in the world they have obtained riches.

13. And I said: Then have I in vain justified my heart, and washed my hands among the innocent:

to be worried, so much so that he was on the point of losing faith in divine Providence; but afterwards, in verse 15 and in the following verses, he acknowledges his wrong, humbles himself before God, and renders homage to his justice and his goodness; he concludes, verse 24 in expressing the liveliest sentiments of confidence and love.

14. Et fui flagellatus tota die, et castigatio mea in matutinis.

15. Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi.

16. Æstimabam ut cognoscerem hoc, labor est ante me:

17. Donec intrem in Sanctuarium Dei: et intelligam in novissimis eorum.

18. Verumtamen propter dolos posuisti eis: dejecisti eos dum allevarentur.

19. Quomodo facti sunt in desolationem, subito defecerunt: perierunt propter iniquitatem suam.

20. Velut somnium surgentium Domine, in civitate tua imaginem ipsorum ad nihilum rediges.

21. Quia inflammatum est cor meum, et renes mei commutati sunt: et ego ad nihilum redactus sum, et nescivi.

22. Ut jumentum factus sum apud te: et ego semper tecum.

23. Tenuisti manum dexteram meam: et in voluntate tua deduxisti me, et cum gloria suscepisti me.

24. Quid enim mihi est in cœlo? et a te quid volui super terram?

25. Deficit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in æternum.

26. Quia ecce, qui elongant se a te, peribunt: perdidisti

14. And I have been scourged all the day, and my chastisement hath been in the mornings.

15. If I said: I will speak thus: behold I should condemn the generation of thy children.

16. I studied that I might know this thing, it is a labor in my sight:

17. Until I go into the sanctuary of God: and understand concerning their last ends.

18 But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

19. How are they brought to desolation, they have suddenly ceased to be: they have perished by reason of their iniquity.

20. As the dream of them that awake, O Lord, *so* in thy city thou shalt bring their image to nothing.

21. For my heart hath been inflamed, and my reins have been changed: and I am brought to nothing, and I knew not.

22. I am become as a beast before thee: and I *am* always with thee.

23 Thou hast held me by my right hand: and by thy will thou hast conducted me, and with thy glory thou hast received me.

24. For what have I in heaven? and besides thee what do I desire upon earth?

25. *For thee* my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion forever.

26. For behold, they that go far from thee shall perish: thou

omnes, qui fornicantur abs te.

27. Mihi autem adhærere Deo bonum est: ponere in Domino Deo spem meam:

28 Ut annuntiem omnes prædicationes tuas, in portis filiæ Sion.

hast destroyed all them that are disloyal to thee.

27. But it is good for me to stick close to my God, to put my hope in the Lord God:

28. That I may declare all thy praises, in the gates of the daughter of Sion.

1. "*Israel.*" To Israel, or towards the people of Israel. Father Lallemant has understood this name as if it were in the genitive; but in the Greek it is preceded by the article in the dative, and so in the Hebrew text, of which the sense is: *Certe bonus est Deus Israeli*—Truly, God is good to Israel. It is thus that Bossuet, with several others, explains it.

2. That is to say: My belief was almost shaken through the emotion that I felt.

3. "*Super iniquos.*" St. Jerome's translation is: *Contra iniquos.* "*Pacem peccatorum videns.*"[1] At seeing the peace in which sinners live on account of the prosperity which they enjoy, or to speak more correctly, which they flatter themselves that they enjoy.

4. "*Quia non est respectus morti eorum.*" St. Jerome translates: *Quod non recogitaverint de morte sua*—Because they have not reflected on their death. "*Et firmamentum in plaga eorum.*" This passage is obscure, and is differently explained by interpreters. The word *Firmamentum* presents the greatest difficulty; But Gordona observes that if the particle *Non* be repeated, by understanding *Et* as *Nec*, the sense becomes easy. Thus: "*Nec est firmamentum in plaga eorum;*" *hoc est: Si quod illis accidit malum, cito transit, leve est, et sine firmamento*—Nor is there firmness in their wounds; that is, if any evil happens to them, it quickly passes, it is light and has no firmness. Hence the most natural explanation seems to be this: And in their wound, that is, when they feel themselves tormented by the fear of death, their affliction has no strength or firmness, and does not last long.

5. They are not in the travail of men, that is, they are exempt from poverty, from fatigues, and from other evils that afflict the generality of men; so that they are not scourged, that is, they do not suffer with other men.

[1] Gaume has preferred the sense of the Vulgate.

7. "*Prodiit quasi ex adipe iniquitas eorum.*" Their iniquity has been produced by fatness, that is, by the abundance of their good things of the earth. Such is the explanation of Menochius. "*Transierunt in affectum cordis.*" According to the Hebrew: *Transierunt cogitationes cordis;* that is: *Omnia contingunt illis supra spem*—They all have come to surpass their desires by obtaining more than they wished and hoped for.

8. They have meditated and uttered their wickedness, that is, they have employed their thoughts and their words to put in execution their wicked designs; and they have not been ashamed to publish their iniquity "*in excelso*" as from a high place, to make it known to the whole world.

9. They have opened their mouth ever against heaven; that is, according to Bellarmine, against God and his saints, and they have not abstained either from employing their tongue on earth against men. Malvenda's comment is: *Quasi dicat: Nec Deo nec hominibus parcunt*—As though he would say: They spare neither God nor man.

10. Wherefore my people shall turn and see that for these impious men, notwithstanding their iniquity, these are days full of worldly satisfaction. Such is the explanation of Bellarmine and Lallemant.

11. And the men of my people say: How can it be that God, in whom is the science or knowledge of all that comes to pass on earth, should know this; and it may be added, should permit it?

12. "*Abundantes in sæculo.*" According to the Hebrew: *Pacifici sæculi.* Behold these sinners abound in riches in this world, so that they are esteemed as those who enjoy peace on earth.

13. "*Sine causa justificavi.*" According to the Hebrew: *Frustra mundavi.* "*Inter innocentes.*" That is, with the innocent.

14. "*Flagellatus.*" Scourged, chastised; that is, afflicted by the wicked.

15. St. Jerome's translation: *Et dixi: Si narravero sic, ecce generationem filiorum tuorum reliqui.* The sense of the verse is: But afterwards I said: If I spoke thus, I should do wrong,

and I should come to abandon the society of Thy children, that is, to disapprove of the religion of Thy faithful.

16. I thought to be able to understand this conduct of Thy Providence; but I perceived that my labor was vain. "*Labor est ante me.*" That is, above my comprehension.

17. "*In sanctuarium.*" According to Bossuet: *In arcanum;* or according to Malvenda: *In sacratiora adyta.* The sense of the verse is: Until, by means of prayer, I enter into the sanctuary, that is, into the secret judgments of God; and then I came to understand the end of sinners, and what will be the miserable end of their happiness here on earth.

18. "*Posuisti eis.*" Menochius says: *Subintellige* "*Mala,*" *ut habent aliqui textus græci*—Here we must supply *Mala*, as being understood, which some of the Greek texts have. The sense, then, is: Nevertheless, because of the deceits which they employ to exalt themselves, Thou hast prepared punishment for them; Thou hast caused their feet to fail them, and hast cast them down whilst they sought to raise themselves to power here on earth.

20. "*Velut somnium surgentium.*" St. Jerome translates: *Quasi somnium evigilantis.* "*In civitate tua.*" According to Menochius: *In superna civitate.* That is: O Lord! at the end of all things, these miserable men shall be afflicted, as those are afflicted who, after dreaming that they have come to a great fortune, find themselves on awaking in the same poverty as before; and whereas Thy faithful servants shall be honored, in Thy city of heaven, they on the contrary shall be excluded from it, and the great figure that they have made in the world will be brought to nothing.

21. "*Inflammatum est cor meum, et renes mei commutati sunt.*" According to the Septuagint: *Lætatum est cor meum, et renes mei dilatati sunt;* and as Mattei says, the same version is found in St. Ambrose, as also in the ancient psalters. The passage is thus explained: Wherefore my heart was inflamed with joy and my reins were stirred with gladness, when I saw my fears vanish. "*Et ego ad nihilum redactus sum, et nescivi.*" And at the same time I was brought to naught, that is, I became aware of my own nothingness, of which I was before ignorant.

22. I confess that hitherto I have been like a beast of burden, not knowing the truth of my nothingness; and, therefore,

henceforth, I desire to be always united to Thee, who art my only good.

23. Thou hast held my right hand; that is, Thou hast kept me up, so that I might not be lost; Thou hast led me to live according to Thy will, and Thou hast covered me with glory.

25. My flesh and my heart have failed, that is, can no longer resist the attraction of Thy love, which draws me to Thee; Thou art the God of my heart; it is for Thee alone to possess it eternally; Thou alone must be my portion and all my good.

26. Those that withdraw from Thee will in the end perish; for Thou justly sendest to perdition those that love other objects than Thee. It is thus that Menochius, Sa, Mariana, and Tirinus understand the expression: "*Qui fornicantur abs te.*"[1]

27. My only good is to adhere and entirely unite myself to God, and to place in him all my hopes.

28. And thus I hope, one day, to publish Thy glories in Jerusalem, which is called the daughter of Jerusalem.[2]

Psalm VI., which is Psalm LXXIII. of the Psalter.

The Jewish people, submissive and humbled, weep over their captivity and the destruction of the temple; then, imploring Heaven to favor their religion and their kingdom, the children of Israel called to mind the many prodigies worked by God and the numerous benefits received from his bounty. Bellarmine and other interpreters think that there is question here of the persecution of Antiochus at the time of the Machabees. This psalm may be used for asking God's help in the persecutions that the Church suffers at the hands of her enemies.

1. Ut quid Deus repulisti in finem: iratus est furor tuus super oves pascuæ tuæ?

1. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

[1] A metaphor frequently used in Scripture. It makes us understand that there exists between God and the soul of his servant a union similar to that of married persons; so that the soul that violates this happy union by giving way to an inordinate love of creatures, or to sin, especially to apostacy, becomes in reference to God like a spouse that has committed the sin of adultery. See *Psalm* cv. 37.

[2] See *Psalm* ix. 14.

2. Memor esto congregationis tuæ, quam possedisti ab initio.

3. Redemisti virgam hereditatis tuæ: mons Sion, in quo habitasti in eo.

4. Leva manus tuas in superbias eorum finem: quanta malignatus est inimicus in sancto!

5. Et gloriati sunt qui oderunt te: in medio solemnitatis tuæ.

6. Posuerunt signa sua, signa: et non cognoverunt sicut in exitu super summum.

7. Quasi in silva lignorum securibus exciderunt januas ejus in idipsum: in securi, et ascia dejecerunt eam.

8. Incenderunt igni Sanctuarium tuum: in terra polluerunt tabernaculum nominis tui.

9. Dixerunt in corde suo cognatio eorum simul: quiescere faciamus omnes dies festos Dei a terra.

10. Signa nostra non vidimus, jam non est Propheta: et nos non cognoscet amplius.

11. Usquequo Deus improperabit inimicus: irritat adversarius nomen tuum in finem?

12. Ut quid avertis manum tuam, et dexteram tuam, de medio sinu tuo in finem?

13. Deus autem Rex noster ante sæcula: operatus est salutem in medio terræ.

14. Tu confirmasti in virtute

2. Remember thy congregation, which thou hast possessed from the beginning.

3. The sceptre of thy inheritance *which* thou hast redeemed: mount Sion in which thou hast dwelt.

4. Lift up thy hands against their pride unto the end: *see* what things the enemy hath done wickedly in the sanctuary!

5. And they that hate thee have made their boasts: in the midst of thy solemnity.

6. They have set up their ensigns for signs: and they knew not both in the going out, and on the highest top.

7. As with axes in a wood of trees, they have cut down at once the gates thereof: with axe and hatchet they have brought it down.

8. They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

9. They said in their heart, the *whole* kindred of them together: Let us abolish all the festival days of God from the land.

10. Our signs we have not seen, there is now no prophet: and he will know us no more.

11. How long, O God, shall the enemy reproach: *is* the adversary to provoke thy name forever?

12. Why dost thou turn away thy hand, and thy right hand out of the midst of thy bosom forever?

13. But God is our king before ages: he hath wrought salvation in the midst of the earth.

14. Thou by thy strength

tua mare: contribulasti capita draconum in aquis.

15. Tu confregisti capita draconis: dedisti eum escam populis Æthiopum.

16. Tu dirupisti fontes, et torrentes: tu siccasti fluvios Ethan.

17. Tuus est dies, et tua est nox; tu fabricatus es auroram et solem.

18. Tu fecisti omnes terminos terræ: æstatem et ver tu plasmasti ea.

19. Memor esto hujus, inimicus improperavit Domino: et populus insipiens incitavit nomen tuum.

20. Ne tradas bestiis animas confitentes tibi, et animas pauperum tuorum ne obliviscaris in finem.

21. Respice in testamentum tuum: quia repleti sunt, qui obscurati sunt terræ, domibus iniquitatum.

22. Ne avertatur humilis factus confusus: pauper et inops laudabunt nomen tuum.

23. Exurge Deus, judica causam tuam: memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

24. Ne obliviscaris voces inimicorum tuorum: superbia eorum, qui te oderunt, ascendit semper.

didst make the sea firm: thou didst crush the heads of the dragons in the waters.

15. Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

16. Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

17. Thine is the day, and thine is the night: thou hast made the morning light and the sun.

18. Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

19. Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

20. Deliver not up to beasts the souls that confess to thee, and forget not to the end the souls of thy poor.

21. Have regard to thy covenant: for they that are the obscure of the earth, have been filled with dwellings of iniquity.

22. Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

23. Arise, O God, judge thine own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

24. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

2. "*Ab initio.*" Menochius understands by this the time when the people of Israel had no other king than God: *Quæ nullum habuit regem ante te.*

3. "*Virgam.*" According to St. Augustine, Theodoret, Sym-

machus, Euthymius, Bellarmine, and Mattei: *Sceptrum* or *Regnum*. Explanation: Thou didst redeem the sceptre of Thy inheritance, that is, the kingdom of the Promised Land, by driving out the enemies that occupied it; there is Mount Sion, where Thou hast vouchsafed to dwell for our good.

4. Raise the hands of Thy dread power, to strike down entirely their arrogance; Thou knowest how many evils this hostile people has wrought in the holy place; that is, in the holy city, or in the holy Temple.

5. Those that hated Thee have gloried in their insults committed in the Temple when solemnities were offered to Thy name. "*In medio solemnitatis tuæ.*" According to Menochius: *Dum sacra solemnia peragerentur*—Whilst the sacred solemnities were going on.

6. "*Posuerunt signa sua, signa.*" They have placed their signs, that is, their banners, on the summit of the Temple. "*Et non cognoverunt.*" According to St. Jerome, Theodoret, Tirinus, etc.: *Neque curarunt quantus honor deberetur Templo tuo*—And had no thought of how great honor was done to Thy Temple. "*Sicut in exitu.*" According to Mattei: As a common thoroughfare; or, according to Lallemant: As the vilest place to be found in the whole city.

12. Why holdest Thou Thy hand afar off, and almost wholly idle, in Thy bounteous bosom, without pouring upon us Thy accustomed graces?

13. "*In medio terræ.*" Mazzocchi says that this is a Hebraism, and that it means the same as *In terra*.

14. Here the psalmist begins to relate the wonders wrought in behalf of his people: By Thy virtue, or by Thy power, Thou didst make the sea firm and stable, after having divided it for the passage of the Hebrews; and Thou didst lay low, submerged in those waters, the heads of the dragons, that is, the chiefs of the Egyptians; as is explained by Euthymius and other interpreters.

15. Thou didst break the pride of the dragon; that is, of this hostile people who, being sunk, was made by Thee the prey of the Ethiopians, who reaped the spoils. According to Malvenda and Menochius, by the Ethiopians are meant properly the Arabians who inhabit the shores of the Red Sea, and are called Ethiopians in Scripture.

16. "*Dirupisti fontes et torrentes.*" According to Bellarmine: *Dirupta petra, fecisti scaturire fontes et torrentes*—When Thy people passed through the desert, Thou, from a dry rock broken by Moses, didst cause to spring forth fountains and torrents of water. "*Siccasti fluvios Ethan.*" Thou didst dry up the river Ethan. Bellarmine, Menochius, Lallemant, and Panigarola understand here the river Jordan; but Mattei says that it is in vain to seek what is this river *Ethan*, and that this word is rather an adjective, which means *Rapid*. In fact, St. Jerome translates: *Flumina fortia*—Strong rivers. Bellarmine, Menochius, and Tirinus also give this meaning. Rotigni and Mattei say, however, with Bellarmine: *Interpretes cæteri reliquere maluerunt ipsam vocem hebraicam non interpretatam*—that is, they prefer to leave the word untranslated.

17. "*Tuus est dies, et tua est nox.*" That is: Thou hast made both the day and the night.

18. "*Æstatem et ver.*" By the summer and the spring is meant the whole year; because anciently, say the learned, the year was divided only in two parts; and in fact, according to the Hebrew, instead of "*Ver*," it is *Hyemem*—Winter.

19. "*Hujus.*" Some refer this pronoun to what has gone before as if the psalmist said: O Lord! remember this, namely, these works of Thine. But others more commonly, with Bellarmine, refer it to that which follows, in this sense: Have before Thy eyes what I am about to say to Thee. "*Incitavit.*" Has provoked or blasphemed.

20. "*Ne tradas bestiis animas confitentes tibi.*" Abandon not to the power of these wild beasts, as are these our enemies, the lives of those that are faithful to Thee.

21. "*Testamentum tuum.*" That is, the covenant that Thou hast made with our fathers. "*Qui obscurati sunt terræ.*" According to Bellarmine: *Qui obscurati sunt in terra, viles et barbari homines.* "*Iniquitatem,*" that is, *Inique.* Hence this interpretation: Consider how these vile men have unjustly possessed themselves of our houses and of all our property. This second part of the verse is very obscure, as Mattei and others remark.

22. Permit not, O Lord! that Thy people, after having been so humiliated, should be brought to confusion: they are poor, are needy; but raised up by Thee, they will know how to praise Thy name and to give Thee thanks.

23. "*Causam tuam.*" This cause which is not only ours, but in truth Thy own.

24. "*Voces.*" The blasphemies.

PSALM VII., WHICH IS PSALM LXXIV. OF THE PSALTER.

In this psalm a prayer is offered to God to hasten to the help of the good and the punishment of the wicked. Yet it is in some way a dialogue between God and his people who are in slavery. May the just here learn to reanimate their courage, and the wicked to tremble.[1]

1. CONFITEBIMUR tibi Deus: confitebimur, et invocabimus nomen tuum.

1. WE will praise thee, O God: we will praise, and we will call upon thy name.

2. Narrabimus mirabilia tua: cum accepero tempus, ego justitias judicabo.

2. We will relate thy wondrous works: when I shall take a time, I will judge justices.

3. Liquefacta est terra, et omnes qui habitant in ea: ego confirmavi columnas ejus.

3. The earth is melted, and all that dwell therein: I have established the pillars thereof.

4. Dixi iniquis: Nolite inique agere: et delinquentibus: Nolite exaltare cornu.

4. I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

5. Nolite extollere in altum cornu vestrum: nolite loqui adversus Deum iniquitatem.

5. Lift not up your horn on high: speak not iniquity against God.

6. Quia neque ab Oriente: neque ab Occidente, neque a desertis montibus: quoniam Deus judex est.

6. For neither from the east, nor from the west, nor from the desert hills: for God is the judge.

7. Hunc humiliat, et hunc exaltat: quia calix in manu Domini vini meri plenus misto.

7. One he putteth down, and another he lifteth up: for in the hand of the Lord there is a cup of strong wine full of mixture.

8. Et inclinavit ex hoc in hoc: verumtamen fæx ejus non est exinanita: bibent omnes peccatores terræ.

8. And he hath poured it out from this to that, but the dregs thereof are not emptied: all the sinners of the earth shall drink.

9. Ego autem annuntiabo in sæculum: cantabo Deo Jacob.

9. But I will declare forever: I will sing to the God of Jacob.

[1] According to Bellarmine and others it is a notice addressed to all men to induce them to lay aside pride in the expectation of God's judgment.

10. Et omnia cornua peccatorum confringam: et exaltabuntur cornua justi.

10. And I will break all the horns of sinners: but the horns of the just shall be exalted.

2. "*Cum accepero tempus.*" That is: When the fitting time has come. (Here it is God that speaks). "*Justitias judicabo.*" *Quod justum est, decernam*—What is just I will determine. This is the explanation of Tirinus with St. Jerome and Theodoret.

3. "*Liquefacta est.*" St. Jerome translates: *Dissolvetur.* Then in the time of my vengeance the earth shall be dissolved, and all its inhabitants with it through the terror that they shall feel; but I will again set up its columns, that is, its foundations, its solidity. This verse is obscure, and different interpretations are given of it.

4. (Some think that God continues to speak; but Lallemant with more probability says that it is the psalmist who speaks here). "*Cornu.*" According to Bellarmine: *Superbiam*—Pride.

5. "*Cornu vestrum.*" According to the Chaldee: *Gloriam vestram*—Do not take pride in your glory.

6. "*Neque ab Oriente.*" . . . According to Bossuet and Mattei here should be supplied: *Veniet vobis auxilium.* The sense is: At the time of punishment there shall come to you no help, neither from the East nor from the West. . . . Others explain thus: In vain will you hope to fly for refuge in the East. . . . But the former explanation is more common, and pleases me better. "*Quoniam Deus judex est.*" God himself being judge, no one can hinder the execution of his judgments.

7. "*Vini meri plenus misto.*" Full of pure wine, that is, of justice, and also, at the same time, of mixture, that is, of pity, so as to temper justice with mercy, as says St. Jerome (*In Malach.* iii.)

8. "*Inclinavit.*" According to the Hebrew: *Effudit, propinavit.* From this cup thus tempered the Lord pours in turn one and the other on men, giving them at one time graces, at another punishments. "*Verumtamen fæx ejus non est exinanita; bibent omnes peccatores terræ.*" But let sinners know that the dregs, that is, the bitterest part of this cup, is not entirely emptied; the wicked shall all drink of it. Bellarmine remarks that for sinners the greater part of their pains, besides those of this life, is reserved for them on the Day of Judgment.

10. I will ever strive to repress and break down the pride of

sinners; and will, on the other hand, publish the glory of the just, who shall be exalted.

Psalm VIII., which is Psalm LXXV. of the Psalter.

This psalm is a canticle of praise and thanksgiving which the Jews address to God for having aided them to be victorious over their enemies. Some Fathers believe that it was composed after the victory gained over the Assyrians and the defeat of the army of Sennacherib (4 *Kings*, xix. 35), the title of it being according to the Vulgate: *Canticum ad Assyrios*. But Grotius and Xavier Mattei think that David composed it after his victory over the Ammonites (2 *Kings*, x.), and that afterward Ezechias recited it after the defeat of the Assyrians. It may be used by Christians to thank God for having delivered them from their enemies.

1. Notus in Judæa Deus: in Israel magnum nomen ejus.
2. Et factus est in pace locus ejus: et habitatio ejus in Sion.
3. Ibi confregit potentias arcuum, scutum, gladium et bellum.
4. Illuminans tu mirabiliter a montibus æternis: turbati sunt omnes insipientes corde.

5. Dormierunt somnum suum: et nihil invenerunt omnes viri divitiarum in manibus suis.
6. Ab increpatione tua Deus Jacob, dormitaverunt qui ascenderunt equos.
7. Tu terribilis es, et quis resistet tibi? ex tunc ira tua.

8. De cœlo auditum fecisti judicium: terra tremuit et quievit,

9. Cum exurgeret in judicium Deus, ut salvos faceret omnes mansuetos terræ.
10. Quoniam cogitatio hominis confitebitur tibi: et reliquiæ cogitationis diem festum agent tibi.

1. In Judea God is known: his name is great in Israel.
2. And his place is in peace: and his abode in Sion.
3. There hath he broken the powers of bows, the shield, the sword, and the battle.
4. Thou enlightenest wonderfully from the everlasting hills: All the foolish of heart were troubled.
5. They have slept their sleep: and all the men of riches have found nothing in their hands.
6. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.
7. Thou art terrible, and who shall resist thee? from that time thy wrath.
8. Thou hast caused judgment to be heard from heaven: the earth trembled and was still.
9. When God arose in judgment, to save all the meek of the earth.
10. For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

11. Vovete, et reddite Domino Deo vestro: omnes qui in circuitu ejus affertis munera.

12. Terribili et ei qui aufert spiritum principum, terribili apud reges terræ.

11. Vow ye, and pay to the Lord your God: all you that round about him bring presents.

12. To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

2. "*In pace.*" According to the Hebrew: *In Salem.* The word *Salem* signifies *Peace;* but here it denotes the city of Jerusalem. Lallemant with others has, therefore, well translated the verse: He has chosen his dwelling-place in Jerusalem, and his habitation on the mountain of Sion.

3. He has broken: "the powers of the bows," that is, the bows of the hostile powers, and the shields, and the swords, and all the forces of their enemies who were making war.

4. "*A montibus æternis.*" Nearly all the modern interpreters read according to the Hebrew: *A montibus prædæ* or *rapinæ;* and this agrees with the translation of St. Jerome: *A montibus captivitatis.* Whence it is thus explained: Thou, O Lord! hast caused a marvellous light to shine forth from the mountains of plunder, that is, where our army seized on the spoils of the enemy. "*Turbati sunt omnes insipientes corde.*" St. Jerome's translation is: *Spoliati sunt superbi corde.* The proud remained conquered and despoiled of everything.

5. These men, so proud of their power and of their riches, stricken by the sleep of death, have no longer found anything in their hands. This is the translation of Lallemant; but according to this sense I should prefer to render the verse thus: To the rich of the earth, at the hour of death, all the riches that they have possessed will seem like a dream, since then they will find nothing any more in their hands. Others, however, following the Hebrew text, which instead of "*Divitiarum*" has *Fortitudinis*, explain the passage in a sense quite different, thus: They slept and on awaking they found no strength in their hands, that is, they saw that their strength was gone. Bossuet, quoting the translation of St. Jerome, in which we read the word *Exercitus* for *Fortitudinis* or *Divitiarum*, gives still another interpretation: *Parte exercitus cæsa, et somnum mortis dormiente, reliqui, conterriti, nec pugnare*

potuerunt. A part of the army being killed, the rest, seized with terror, were unable to fight any more. I see no reason for departing from the first sense. The word *Fortitudinis*, given in the Hebrew, makes nothing against it; for men of the world regard riches as their strength. This fully accords with the Hebrew text.

6. By reason of Thy wrath, or of Thy chastisement, even those were smitten with death that thought themselves the strongest, because they were mounted on horseback.

7. "*Ex tunc ira tua.*" According to Estius and others: *Cum ira tua fuerit commota*—When Thy anger is aroused.

8. "*Judicium.*" The sentence of punishment launched against the enemy: "*Terra tremuit, et quievit.*" The earth quaked with terror, and then at once there was calm. But according to the Hebrew, instead of "*quievit*" it is "*siluit.*" That is: The inhabitants of the earth trembled and kept silence through terror.

9 "*Mansuetos.*" All those that are meek, that is, his humble servants.

10. This verse is obscure. Lallemant explains it thus: Hence Thy servants who have received mercies from Thee will never think of them without thanking and praising Thee for them; and the memory thereof will cause them to celebrate feasts in Thy honor. But others more commonly, as Maldonatus, Malvenda, Grotius, Mariana, Rotigni, Mattei, etc., supported by the Hebrew text, which instead of the word "*Cogitatio*" gives *Ira*, explain it thus: For the fury of hostile man will cause us to praise Thy goodness and power on seeing his defeat; and the remains of the enemy's fury will serve Thee for a feast, since it will move us to celebrate a festival in Thy honor, in order to praise Thee and return Thee thanks.

12. "*Qui aufert spiritum principum.*" Who takes away life from princes; or, following this translation from the Hebrew: *Qui coercet spiritum principum*—Who subdues the pride of princes.

Psalm IX., which is Psalm LXXVI. of the Psalter.

According to a large number of interpreters, we have here the prayer that the captive people at Babylon offered up to God. However this may be, this psalm finds a natural place on the lips of those that are in

affliction, who aspire, as St. Augustine says, to leaving the exile of this earth in order to enter the heavenly country.

1. Voce mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi.

2. In die tribulationis meæ Deum exquisivi, manibus meis nocte contra eum: et non sum deceptus.

3. Renuit consolari anima mea, memor fui Dei, et delectatus sum, et exercitatus sum, et defecit spiritus meus.

4. Anticipaverunt vigilias oculi mei: turbatus sum, et non sum locutus

5. Cogitavi dies antiquos: et annos æternos in mente habui.

6. Et meditatus sum nocte cum corde meo, et exercitabar et scopebam spiritum meum.

7. Numquid in æternum projiciet Deus: aut non apponet ut complacitior sit adhuc?

8. Aut in finem misericordiam suam abscindet, a generatione in generationem?

9. Aut obliviscetur misereri Deus? aut continebit in ira sua misericordias suas?

10. Et dixi, Nunc cœpi: hæc mutatio dexteræ Excelsi.

11. Memor fui operum Domini: quia memor ero ab initio mirabilium tuorum.

12. Et meditabor in omnibus operibus tuis: et in adinventionibus tuis exercebor.

13. Deus in sancto via tua: quis Deus magnus sicut Deus noster? tu es Deus qui facis mirabilia.

1. I cried to the Lord with my voice: to God with my voice, and he gave ear to me.

2. In the day of my trouble I sought God, with my hands *lifted up* to him in the night: and I was not deceived.

3. My soul refused to be comforted, I remembered God, and was delighted, and was exercised: and my spirit swooned away.

4. My eyes prevented the watches: I was troubled, and I spoke not.

5. I thought upon the days of old: and I had in my mind the eternal years.

6. And I meditated in the night with my own heart, and I was exercised, and I swept my spirit.

7. Will God then cast off forever: or will he never be more favorable again?

8. Or will he cut off his mercy forever, from generation to generation?

9. Or will God forget to show mercy? or will he in his anger shut up his mercies?

10. And I said, Now have I begun: this is the change of the right hand of the *most* High.

11. I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

12. And I will meditate on all thy works: and will be employed in thy inventions.

13. Thy way, O God, is in the holy *place:* who is the great God like our God? Thou art the God that dost wonders.

14. Notam fecisti in populis virtutem tuam: redemisti in brachio tuo populum tuum, filios Jacob, et Joseph.

15. Viderunt te aquæ Deus, viderunt te aquæ: et timuerunt, et turbatæ sunt abyssi.

16. Multitudo sonitus aquarum: vocem dederunt nubes.

17. Etenim sagittæ tuæ transeunt: vox tonitrui tui in rota.

18. Illuxerunt coruscationes tuæ orbi terræ: commota est et contremuit terra.

19. In mari via tua, et semitæ tuæ in aquis multis: et vestigia tua non cognoscentur.

20. Deduxisti sicut oves populum tuum, in manu Moysi et Aaron.

14. Thou hast made thy power known among the nations: with thy arm thou hast redeemed thy people, the children of Jacob and of Joseph.

15. The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

16. Great was the noise of the waters: the clouds sent out a sound.

17. For thy arrows pass: the voice of thy thunder in a wheel.

18. Thy lightnings enlightened the world: the earth shook and trembled.

19. Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

20. Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

1. "*Intendit mihi.*" The literal translation of the Hebrew is: *Aures mihi præbuit*; or according to St. Jerome: *Exaudivit me.*

3. The following is the explanation of Lallemant: My soul plunged in sorrow, refused all consolation: I remembered God, and this memory filled me with joy; but the thought of my evils made me fall again into despondency. Other interpreters, as Malvenda, Maldonatus, Rotigni, and Mattei, follow the Hebrew text, which instead of the word "*Delectatus*" gives *Conturbatus*. St. Jerome understands it in the same sense; we read in his commentary: *Memor fui Dei, et conturbabar. Qui olim, quamvis afflictus, audito Dei nomine, respirabam, nunc, minis ejus territus, divini nominis recordatione conturbor.* I remembered God, and was troubled. I who formerly, however much afflicted when I heard the name of God, would again breathe freely (or revive), now, terrified by his threats, am troubled at the recollection of the divine name. And so, following this interpretation of St. Jerome, which seems to be the one most received, the passage is explained thus: I remem-

bered God, and instead of being consoled by his remembrance, I was thereby still more troubled. "*Exercitatus sum.*" St. Jerome translates thus: *Loquebar in memetipso.* The sense then of this latter part of the verse is: And speaking, complaining, in myself, I remained anxious and restless through sadness, so that my spirit fainted within me.

4. My eyes looked forward to the dawn, that is, I passed the whole night without being able to sleep because of the trouble that I suffered, and without saying a word.

5. "*Annos æternos.*" St. Jerome translates: *Annos sæculorum*—I thought of the ancient days, and I had in my mind the ages of the past. David recalled to his memory, in order to comfort himself, the graces and the favors that he had formerly received from God, and the benefits conferred upon his people.

6. "*Et meditatus sum.*" According to the Hebrew: *Recordabar cantici mei;* or, following the translation of St. Jerome: *Psalmorum meorum.* At night I meditated in my heart the time when I sang canticles; and thus I exercised myself, and searched out my spirit, that is, I examined my conscience. "*Scopebam.*" St. Augustine in his day read: *Perscrutabar*—I searched through.

7. "*Non apponet ut complacitior sit adhuc?*" Will he not show himself more appeased and propitious? Such is the sense that St. Jerome gives according to the Hebrew: *Non repropitiabitur ultra?* And thus also Bellarmine, Bossuet, etc., understand it.

10. "*Hæc mutatio.*" Some understand this change in respect to God, following the translation of St. Jerome, who renders the verse thus: *Et dixi: Imbecillitas mea est hæc: commutatio dexteræ Excelsi.* That is: I said that my weakness, or my wickedness, is the cause of the change of the right hand of the Most High, who from being clement has changed so as to become severe. But others, as Lallemant, with St. Augustine, understand the change to be wrought in the psalmist who speaks: "*Et dixi: Nunc cœpi . . .*"; which is explained thus: I said that now I begin to breathe again by means of hope; or, according to others, I have now determined to change my life, and this change is the work of the right hand of the Most High, that is, of divine grace, *dispellentis*, writes St. Augustine, *priorem nebulam et caliginem:* of grace, which delivering me

from the cloud of darkness in which I was before, draws me to himself with a new light. St. Antony, the abbot, enjoined, upon his disciples to repeat every morning, when renewing the good intention of giving themselves entirely to God, these words: *Et dixi: Nunc cœpi.*

11. "*Quia.*" According to the Hebrew: *Certe, quin etiam.* And assuredly, I shall continue to remember the wonderful things which Thou, O my God, hast wrought since the beginning of the world.

12. "*In adinventionibus tuis exercebor.*" St. Jerome translates: *Adinventiones tuas loquar.* And Bossuet explains the passage thus: *Sapientiæ tuæ arcana, et ad salutem nostram excogitata consilia*—I shall exercise myself in praising the loving inventions of Thy wisdom with a view to our salvation.

13. "*In sancto via tua.*" Bossuet: *Viæ tuæ sanctæ.* That is, following the explanation of Bossuet: Thy designs and Thy works are always in holiness.

14. "*Redemisti.*" Thou hast redeemed or delivered Thy people from the hands of their enemies.[1]

15. The waters saw Thee, O God Almighty! they were stricken with terror, and out of reverence and awe they drew back to their abysses, that is, to their lowest depths. Bellarmine explains this of the waters of the Red Sea, which at the command of God divided to give a passage for the Hebrews.

[1] "*Populum tuum, filios Jacob et Joseph.*" The name of Joseph is frequently found in the psalms, with or instead of the name of the Patriarch Jacob, as representing the entire people of God. Several reasons may be given for this: God as well as Jacob, had a particular affection for Joseph, and preferred him to his brethren on account of his virtue; besides, the right of primogeniture, of which Ruben had rendered himself unworthy, was given to the family of Joseph (1 *Paral.* vi.), and in the division of the promised land it formed two tribes instead of one, those of Ephraim and Manasses, whom Jacob (*Gen.* xliii. 5) had adopted and raised to the rank of his own sons, in transferring the birthright of Manasses to Ephraim. The tribe of Ephraim was established in the centre, and for a long time it had the privilege of possessing at Silo the Tabernacle with the Ark of the Covenant, as may be seen in the following psalm. Moreover, Bellarmine says (*Ps.* lxxix. 1) that Joseph, who had fed the people of Israel in Egypt, was looked upon as their chief.

16. Then there was heard a great sound, that is, the great roaring of the waves of the sea, when they rushed on the Egyptians to overwhelm them; the clouds also gave forth their voice, raining with fury on the enemies.

17. Lallemant translates: Thy lightnings flashed on all sides, and Thy thunderbolts broke up the wheels of the enemy's chariots. But other interpreters render the sense better thus: The hailstones struck like arrows, and the voice of Thy thunder, that is, the thunder made a noise like that of a wheel creaking by reason of its rapid motion. "*In rota.*" Bossuet says: *Instar rotæ rapide discurrentis.* Thus also is it explained by Maldonatus and Mariana.

19. "*Vestigia tua non cognoscentur.*" St. Jerome translates: *Vestigia tua non sunt agnita.* Thy traces, that is, those of Thy people who passed over dry shod, were not known by the enemy, who remained submerged.

Psalm X., which is Psalm LXXVII. of the Psalter.

This psalm recalls briefly all that the Lord has done for his people from the time of Moses till the days of David. The psalmist, while exalting the munificence of God, expresses his detestation of the ingratitude of the Hebrews.

1. Attendite populo meus legem meam: inclinate aurem vestram in verba oris mei.

2. Aperiam in parabolis os meum: loquar propositiones ab initio.

3. Quanta audivimus, et cognovimus ea: et patres nostri narraverunt nobis.

4. Non sunt occultata a filiis eorum, in generatione altera.

5. Narrantes laudes Domini, et virtutes ejus, et mirabilia ejus quæ fecit.

6. Et suscitavit testimonium in Jacob: et legem posuit in Israel.

7. Quanta mandavit patribus nostris nota facere ea filiis suis: ut cognoscat generatio altera.

1. Attend, O my people, to my law: incline your ears to the words of my mouth.

2. I will open my mouth in parables: I will utter propositions from the beginning.

3. How great things have we heard and known: and our fathers have told us.

4. They have not been hid from their children, in another generation.

5. Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

6. And he set up a testimony in Jacob: and made a law in Israel.

7. How great things he commanded our fathers, that they should make the same known to their children; that another generation might know them.

8. Filii qui nascentur, et exurgent, et narrabunt filiis suis:

9. Ut ponant in Deo spem suam, et non obliviscantur operum Dei: et mandata ejus exquirant.

10. Ne fiant sicut patres eorum: generatio prava et exasperans:

11. Generatio, quæ non direxit cor suum: et non est creditus cum Deo spiritus ejus.

12. Filii Ephrem intendentes et mittentes arcum: conversi sunt in die belli.

13. Non custodierunt testamentum Dei: et in lege ejus noluerunt ambulare.

14. Et obliti sunt benefactorum ejus, et mirabilium ejus, quæ ostendit eis.

15. Coram patribus eorum fecit mirabilia in terra Ægypti, in campo Taneos.

16. Interrupit mare, et perduxit eos: et statuit aquas quasi in utre.

17. Et deduxit eos in nube diei: et tota nocte in illuminatione ignis.

18. Interrupit petram in eremo: et adaquavit eos velut in abysso multa.

19. Et eduxit aquam de petra: et deduxit tamquam flumina aquas.

20. Et apposuerunt adhuc peccare ei: in iram excitaverunt Excelsum in inaquoso.

21. Et tentaverunt Deum in cordibus suis: ut peterent escas animabus suis.

8. The children that should be born, and should rise up, and declare them to their children.

9. That they may put their hope in God, and may not forget the works of God: and may seek his commandments.

10. That they may not become like their fathers: a perverse and exasperating generation.

11. A generation that set not their heart aright: and whose spirit was not faithful to God.

12. The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

13. They kept not the covenant of God: and in his law they would not walk.

14. And they forgot his benefits, and his wonders that he had shown them.

15. Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

16. He divided the sea and brought them through: and he made the waters to stand as in a vessel.

17. And he conducted them with a cloud by day: and all the night with a light of fire.

18. He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

19. He brought forth water out of the rock: and made streams run down as rivers.

20. And they added yet more sin against him: they provoked the Most High to wrath in the place without water.

21. And they tempted God in their hearts: by asking meat for their desires.

22. Et male locuti sunt de Deo: dixerunt: Numquid poterit Deus parare mensam in deserto?

23. Quoniam percussit petram, et fluxerunt aquæ, et torrentes inundaverunt.

24. Numquid et panem poterit dare, aut parare mensam populo suo?

25. Ideo audivit Dominus, et distulit: et ignis accensus est in Jacob, et ira ascendit in Israel.

26. Quia non crediderunt in Deo, nec speraverunt in salutari ejus:

27. Et mandavit nubibus desuper, et januas cœli aperuit.

28. Et pluit illis manna ad manducandum, et panem cœli dedit eis.

29. Panem Angelorum manducavit homo: cibaria misit eis in abundantia.

30. Transtulit Austrum de cœlo: et induxit in virtute sua Africum.

31. Et pluit super eos sicut pulverem carnes: et sicut arenam maris volatilia pennata.

32. Et ceciderunt in medio castrorum eorum: circa tabernacula eorum.

33. Et manducaverunt et saturati sunt nimis, et desiderium eorum attulit eis: non sunt fraudati a desiderio suo.

34. Adhuc escæ eorum erant in ore ipsorum: et ira Dei ascendit super eos.

35. Et occidit pingues eorum, et electos Israel impedivit.

22. And they spoke ill of God: they said: Can God furnish a table in the wilderness?

23. Because he struck the rock, and the waters gushed out, and the streams overflowed.

24. Can he also give bread, or provide a table for his people?

25. Therefore the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

26. Because they believed not in God, and trusted not in his salvation:

27. And he *had* commanded the clouds from above, and had opened the doors of heaven.

28. And had rained down manna upon them to eat and had given them the bread of heaven.

29. Man eat the bread of angels: he sent them provisions in abundance.

30. He removed the south-wind from heaven: and by his power brought in the south-west wind.

31. And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

32. And they fell in the midst of their camp: round about their pavilions.

33. So they did eat, and were filled exceedingly, and he gave them their desire: they were not defrauded of that which they craved.

34. As yet their meat was in their mouth: and the wrath of God came upon them.

35. And he slew the fat ones amongst them, and brought down the chosen men of Israel

36. In omnibus his peccaverunt adhuc: et non crediderunt in mirabilibus ejus.

37. Et defecerunt in vanitate dies eorum: et anni eorum cum festinatione.

38. Cum occideret eos, quærebant eum: et revertebantur, et diluculo veniebant ad eum.

39. Et rememorati sunt quia Deus adjutor est eorum: et Deus excelsus redemptor eorum est.

40. Et dilexerunt eum in ore suo, et lingua sua mentiti sunt ei:

41. Cor autem eorum non erat rectum cum eo: nec fideles habiti sunt in testamento ejus:

42. Ipse autem et misericors, et propitius fiet peccatis eorum: et non disperdet eos.

43. Et abundavit ut averteret iram suam: et non accendit omnem iram suam:

44. Et recordatus est quia caro sunt: spiritus vadens, et non rediens.

45. Quoties exacerbaverunt eum in deserto, in iram concitaverunt eum in inaquoso?

46. Et conversi sunt, et tentaverunt Deum: et sanctum Israel exacerbaverunt.

47. Non sunt recordati manus ejus, die qua redemit eos de manu tribulantis.

48. Sicut posuit in Ægypto signa sua; et prodigia sua in campo Taneos.

49. Et convertit in sanguinem flumina eorum, et imbres eorum, ne biberent.

50. Misit in eos cœnomy-

36. In all these things they sinned still: and they believed not for his wondrous works.

37. And their days were consumed in vanity: and their years in haste.

38. When he slew them, then they sought him: and they returned, and came to him early in the morning.

39. And they remembered that God was their helper: and the most High God their redeemer.

40. And they loved him with their mouth, and with their tongue they lied unto him:

41. But their heart was not right with him: nor were they counted faithful in his covenant.

42. But he is merciful, and will forgive their sins: and will not destroy them.

43. And many a time did he turn away his anger: and did not kindle all his wrath.

44. And he remembered that they are flesh: a wind that goeth and returneth not.

45. How often did they provoke him in the desert, and move him to wrath in the place without water?

46. And they turned back and tempted God: and grieved the Holy One of Israel.

47. They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them,

48. How he wrought his signs in Egypt, and his wonders in the field of Tanis.

49. And he turned their rivers into blood, and their showers that they might not drink.

50. He sent amongst them

iam, et comedit eos : et ranam, et disperdidit eos.

51. Et dedit ærugini fructus eorum : et labores eorum locustæ.

52. Et occidit in grandine vineas eorum : et moros eorum in pruina.

53. Et tradidit grandini jumenta eorum : et possessionem eorum igni.

54. Misit in eos iram indignationis suæ : indignationem, et iram, et tribulationem, immissiones per angelos malos.

55. Viam fecit semitæ iræ suæ, non pepercit a morte animabus eorum : et jumenta eorum in morte conclusit.

56. Et percussit omne primogenitum in terra Ægypti : primitias omnis laboris eorum in tabernaculis Cham.

57. Et abstulit sicut oves populum suum : et perduxit eos tamquam gregem in deserto.

58. Et deduxit eos in spe, et non timuerunt : et inimicos eorum operuit mare.

59. Et induxit eos in montem sanctificationis suæ, montem, quem acquisivit dextera ejus.

60. Et ejecit a facie eorum gentes et sorte divisit eis terram in funiculo distributionis.

61. Et habitare fecit in tabernaculis eorum tribus Israel.

62. Et tentaverunt, et exacerbaverunt Deum excelsum : et testimonia ejus non custodierunt.

divers sort of flies, which devoured them : and frogs which destroyed them.

51. And he gave up their fruits to the blast : and their labors to the locust.

52. And he destroyed their vineyards with hail : and their mulberry-trees with hoar frost.

53. And he gave up their cattle to the hail : and their stock to the fire.

54. And he sent upon them the wrath of his indignation indignation and wrath and trouble : which he sent by evil angels.

55. He made a way for a path to his anger, he spared not their souls from death, and their cattle he shut up in death.

56. And he killed all the first-born in the land of Egyt : the first-fruits of all their labor in the tabernacles of Cham.

57. And he took away his own people as sheep : and guided them in the wilderness like a flock.

58. And he brought them out in hope, and they feared not : and the sea overwhelmed their enemies.

59. And he brought them into the mountain of his sanctuary, the mountain which his right hand had purchased.

60. And he cast out the Gentiles before them : and by lot divided to them their land by a line of distribution.

61. And he made the tribes of Israel to dwell in their tabernacles.

62. Yet they tempted, and provoked the most high God : and they kept not his testimonies.

63. Et averterunt se, et non servaverunt pactum: quemadmodum patres eorum, conversi sunt in arcum pravum.

64. In iram concitaverunt eum in collibus suis: et in sculptilibus suis ad æmulationem eum provocaverunt.

65. Audivit Deus, et sprevit: et ad nihilum redegit valde Israel.

66. Et repulit tabernaculum Silo, tabernaculum suum, ubi habitavit in hominibus.

67. Et tradidit in captivitatem virtutem eorum: et pulchritudinem eorum in manus inimici.

68. Et conclusit in gladio populum suum: et hereditatem suam sprevit.

69. Juvenes eorum comedit ignis: et virgines eorum non sunt lamentatæ.

70. Sacerdotes eorum in gladio ceciderunt: et viduæ eorum non plorabantur.

71. Et excitatus est tamquam dormiens Dominus, tamquam potens crapulatus a vino.

72. Et percussit inimicos suos in posteriora: opprobrium sempiternum dedit illis.

73. Et repulit tabernaculum Joseph: et tribum Ephrem non elegit:

74. Sed elegit tribum Juda, montem Sion quem dilexit.

75. Et ædificavit sicut unicornium sanctificium suum in terra, quam fundavit in sæcula.

76. Et elegit David servum suum, et sustulit eum de gre-

63. And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.

64. They provoked him to anger on their hills: and moved him to jealousy with their graven things.

65. God heard and despised *them:* and he reduced Israel exceedingly *as it were* to nothing.

66. And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

67. And he delivered their strength into captivity: and their beauty into the hands of the enemy.

68. And he shut up his people under the sword: and he despised his inheritance.

69. Fire consumed their young men: and their maidens were not lamented.

70. Their priests fell by the sword: and their widows did not mourn.

71. And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

72. And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

73. And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:

74. But he chose the tribe of Juda, mount Sion which he loved.

75. And he built his sanctuary as of unicorns, in the land which he founded forever.

76. And he chose his servant David, and took him from his

gibus ovium: de post fœtantes accepit eum,

77. Pascere Jacob servum suum, et Israel hereditatem suam:

78. Et pavit eos in innocentia cordis sui: et in intellectibus manuum suarum deduxit eos.

flocks of sheep: he brought him from following the ewes great with young,

77. To feed Jacob his servant, and Israel his inheritance.

78. And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

1. "*Legem meam.*" My precepts, or my teaching.

2. "*In parabolis.*" The learned Mazzochi (*Spicil. Bibl. in Num.* xxiii. 7) says, that in Scripture the word *Parabola* is used for every kind of poetical composition; whence it is explained: I will open my mouth to sing in verse. "*Loquar propositiones ab initio.*" St. Jerome translates: *Loquar ænigmata antiqua*—I will speak ancient enigmas. This agrees with the Gospel of St. Matthew (xiii. 35), in which we read: *Eructabo abscondita a constitutione mundi*—I will utter things hidden from the foundation of the world: I will declare unto you the mysteries of ancient deeds, come to pass since the beginning of the world.

3. "*Quanta audivimus.*" St. Jerome translates: *Quæ audivimus.*

6. "*Suscitavit.*" St. Jerome translates: *Statuit*—He established. "*In Jacob, . . . In Israel.*" Among the posterity of Jacob.

7. "*Quanta.*" According to the Hebrew: *Quæ*—Which.

10. "*Prava et exasperans.*" According to the Hebrew: *Amara et rebellis*; or, following the translation of St. Jerome: *Declinans et provocans*—Inconstant and irritating.

11. "*Non est creditus cum Deo.*" St. Jerome has: *Non credidit Deo*—Believe not God.

12. "*Filii Ephrem.*" The tribe of Ephraim.[1]

[1] Bellarmine adds here a useful remark: David in mentioning the tribe of Ephraim means all the Israelites; it was the most powerful after the tribe of Juda, and in Scripture most frequently reproaches are addressed to the tribe of Ephraim, and praises to the tribe of Juda. Hence it is that the afflictions of the entire people are represented under the name of Ephraim rather than that of the other tribes; and towards the end of the psalm, v. 73, 74, the tribe of Juda is chosen in preference of that of Ephraim. See the Prophet Osee. Moreover, in

15. "*Taneos.*" Tanis, the capital city of Lower Egypt (Menochius).

16. "*Quasi in utre.*" According to the Hebrew: *Quasi cumulum;* or, according to St. Jerome: *Quasi acervum*—Piled up high in a heap.

17. "*Diei, . . . In illuminatione.*" St. Jerome translates: *Pre diem . . . In lumine.* The Lord went before them to show the way by day in a pillar of cloud, and by night in a pillar of fire (*Exod.* xiii. 21).

18. "*Adaquavit.*" According to the Hebrew: *Potum dedit.* "*Velut in abysso multa.*" Menochius explains: *Ac si essent ad ripam profundissimi fluminis*—As though they were on the bank of a deep river.

20. "*Apposuerunt adhuc peccare.*" According to the Hebrew: *Iterum peccaverunt;* or, according to the translation of St. Jerome: *Addiderunt ultra peccare.* "*In inaquosa.*" According to the Chaldee: *In arido deserto.*

21. In the psalm of the *invitatorium*, verse 4, is explained what we read here. The Hebrews in asking of God for bread and flesh, in the midst of the desert (*Exod.* xvi. 3; *Num.* xi. 4), wished to tempt him in order to see by this experiment whether he were really able to provide them with such food in a place deprived of everything.

22. "*Parare mensam.*" Prepare for us a table such as we desire.

25. "*Distulit.*" Mattei interprets: *Distulit implere*—He delayed to fulfil his promises; but it appears to me better to say: He suspended the course of his benefits to those ungrateful men. "*Jacob . . . Israel.*" The posterity of Jacob.

27. "*Januas cæli aperuit.*" This is said to show the abundance of manna that came down from heaven.

28. "*Manna.*" Bellarmine says that this name comes from the wonder excited in the people when they saw the earth covered with this extraordinary food, spread over the ground like hoar-frost, and said to one another: *Man Hu?* which signifies:

the tribe of Ephraim was situated the town of Silo, which for a long time had the privilege of possessing the holy Tabernacle, a favor of which it was afterwards deprived as is related in verse 66. See note to preceding psalm, v. 14.

Quid est hoc—What is this? (*Exod.* xvi. 15). The same author adds that manna was the seed of the coriander. "*Panem cœli.*" The manna was thus called, because it came from heaven or from the atmosphere.

29. "*Panem angelorum.*" It was thus called, because it was formed by the operation of the angels.

30. According to the interpretation of Lallemant, the Lord caused the Auster or east wind to cease, and made the Africus or south wind blow in its place. But Bellarmine remarks that the east wind, Auster (or Eurus), denoted in the Hebrew text is not opposed to the Africus, but is rather next to it and united with it. Hence Theodoret, Euthymius, and others, do not give to the word *Transtulit* the sense of *Cessare fecit*—Made to cease; but that of *Flare jussit*—Commanded to blow; as if it were said, following the explanation of St. Augustine: *Transtulit de cœlesti thesauro, et emisit in terram*—So that God ordained that these two winds together should bring the quails in the desert.

34. "*Ascendit.*" The same expression as in verse 25. When the fire of anger is great, its flame rises on high.

35. "*Pingues eorum.*" Bellarmine understands by this: The most voluptuous; Lallemant: The strongest. "*Electos Israel impedivit.*" This means, according to Lallemant, that he struck with death the choice or the pick of their youth; and, according to Bellarmine, that the strongest among them were by God prevented from escaping death.

36. "*Non crediderunt in mirabilibus ejus.*" Such wonders could not induce them to fear the Lord and trust in him.

37. They consumed uselessly their days in the desert; and their years were shortened.

40. They promised to love him; but this promise was only in their mouth, on their tongue, and they thus lied to God.

42. "*Non disperdet eos.*" God, who is always compassionate towards others, notwithstanding their sins, would not utterly destroy all his people as they deserved.

44 God remembers, that is, he considers that these sinners are men of flesh, weak, and filled with misery, whose life is as a passing wind that lasts but a short time, which comes and goes but does not return. Thus the young man passes on to old age, but does not return to youth.

47. "*De manu tribulantis.*" From the hand of their enemy, Pharao, who oppressed them.

47. "*Taneos.*" (See verse 15.)

49. "*In sanguinem.*" Into the color of blood. "*Flumina.*" Bellarmine says that by these rivers are to be understood the different branches of the Nile which run through Egypt. "*Imbres.*" This properly is not rain, of which there is hardly any in that country, but every kind of water, especially the overflowing of the Nile (*Exod.* vii. 20).

50. "*Cœnomyiam*" (*Exod.* viii. 24): It is a question whether this should be written *Cœnomyia*, the common fly, or *Cynomyia*, the dog-fly. The Vulgate has the first, but the Greek more commonly prefers the second; St. Jerome varies.

51. "*Ærugini.*" To the rust. Caterpillars and locusts, according to St. Jerome's explanation, devour the herbs like rust or mildew (*Exod.* x. 13).

52. "*Moros.*" St. Jerome translates: *Sycomoros;* and St. Gregory makes this remark: *Sycomorus, quippe ficus fatua dicitur.* The word *Sycamore*, etymologically, meaning a foolish fig (*Mor.* l. 27, c. 27). "*In pruina.*" Mattei says that the Hebrew word signifies here great hail-stones.

53. "*Igni.*" By this fire, Mattei understands with probability, frost; which also burns the fields. He does this to avoid introducing another plague of Egypt, that of fire, of which Moses makes no mention.[1]

56. "*Primitias omnis laboris eorum.*" Men labor hard to bring up their first-born, and for this reason they are called the first-fruits of their labors. "*In tabernaculum Cham.*" It was the descendants of Cham, son of Noe, who peopled Egypt after the deluge.

57. It is thus, says the psalmist, that God delivered his people from the slavery of Egypt.

[1] Nevertheless, we find for the seventh plague the hail mixed with fire from heaven: *Grando et ignis mista pariter ferebantur*—The hail and the fire mixed with it drove on together (*Exod.* ix. 24). This is more explicit elsewhere: *Quod enim mirabile erat, in aqua, quæ omnia exstinguit, plus ignis valebat . . . Nix autem et glacies sustinebant vim ignis*—And which was wonderful, in water which extinguisheth all things, the fire had more force . . . Snow and ice endured the force of fire (*Wisd.* xvi. 17–22).

58. He led the Israelites full of confidence and without fear, because their enemies were now sunk in the Red Sea; and thus their slavery was at an end.

59. "*In montem sanctificationis suæ.*" This, as Bellarmine explains, signifies the Promised Land; a mountain, that is, a mountainous land, which God had chosen for himself to be there honored by his people; a mountain, or land, which he had acquired by his own right hand; having wrought so many miracles to help the Israelites in conquering and driving out the idolaters who inhabited it.

60. "*Gentes.*" The hostile nations, or the Chanaanites, who inhabited the land. "*In funiculo distributionis.*" The lands were measured with cords, according to the custom of those times, to be then distributed by lots to the families of the Israelites.

66. "*Silo.*" A town of the tribe of Ephraim, where abode for some time the Ark of the Covenant, which God caused to be made in the desert, and where the Lord in some sense dwelt amongst men; since it was thence he gave to them his answers.

67. "*Virtutem eorum et pulchritudinem eorum.*" The strength and the glory of the people of Israel was the holy Ark, as Menochius, Lallemant, and Bossuet, with St. Augustine, explain: God permitted that it should become the spoil of the enemy, namely, of the Philistines (1 *Kings*, iv. 11).

68. He suffered, moreover, that his people should be encompassed on all sides by the swords of their enemies; and thus he had to despise that people whom he had chosen as his heritage; that is, to be to him a peculiar and special people.

69. "*Ignis.*" The fire of war, or rather of the divine wrath. "*Lamentatæ.*" Some explain this word in an active sense; but Bellarmine, Lallemant, and Mattei think with more reason that it should be taken in the passive sense; thus the meaning is: After the death of the young men, the young maidens whom they were to marry had no one to lament their sad lot; because in the general massacre every one had to bewail the losses in his own family, rather than those of others; and this explanation agrees well with the Hebrew text, which St. Jerome renders thus: *Virgines ejus (populi) nemo luxit* No one mourned the virgins of the people.

70. "*Sacerdotes eorum.*" Ophni et Phinees, the sons of Heli

(1 *Kings*, iv. 11). "*Non plorabantur.*" St. Jerome translates: *Non sunt fletæ.* None consoled nor even pitied them, because all were occupied with weeping the death of their own relatives.

71. But at last the Lord awoke, as wakes up a strong warrior who, heavy with wine, has fallen into a deep sleep. This is the interpretation given by Bellarmine, Menochius, Gordona, and Lallemant; they say that God when he does not punish the wicked seems to sleep a deep sleep. But Mattei justly remarks that the parallel of a drunken man waking up from sleep is ill becoming to God; and he adds that the verse contains not one but two similes; the first is that of the awaking: "*Excitatus est tamquam dormiens;*" the second is that of the return that God makes against his enemies, like a mighty warrior, strengthened and whetted for fight by the wine that he has taken: *Tamquam potens miles exhilaratus a vino;* this agrees with the Hebrew text, which is rendered by *Ovans* or *Exhilaratus*—Cheered or Refreshed, instead of "*Crapulatus.*"

72. "*Inimicos suos.*" The Philistines. "*In posteriora.*" That is: *In secretiori parte natium* (1 *Kings*, v. 6). God punished their pride by sores so disgraceful, that they were a perpetual cause of shame to them.

73. "*Tabernaculum Joseph.*" That is, the Tabernacle containing the Ark of the Covenant, which was at Silo, a city of the tribe of Ephraim, son of Joseph.[1]

74. "*Elegit tribum Juda, montem Sion, quem dilexit.*" He chose the tribe of Juda, to establish his Tabernacle, Mount Sion, preferring it to all other places in Juda.

75. And on this Mount Sion, that is, at Jerusalem, a land that he established to last forever, he built his sanctuary, firm and strong as the horn of the unicorn. Bellarmine says that Jerusalem, which was afterwards destroyed, is here a figure of the Church, which is to endure till the end of the world. Mattei adds that Mount Sion was compared to the unicorn because upon it was the Temple, which was the only temple of Judea.

77. God took David from the humble condition of a shepherd, to place in his hand the royal sceptre and the government of his people, composed of the children of his servant Jacob.

[1] See notes to verses 12 and 66.

78. David governed this people with a right heart, and directed them with counsel and prudence in all the works that he did for their good.[1]

Psalm XI., which is Psalm LXXVIII. of the Psalter.

This psalm shows us the miserable state of the Jewish people during the persecution of Antiochus Epiphanes, in the time of the Machabees. This at least is to be inferred from the first book of the Machabees, chapter vii, verse 17, in whichthe author cites the second verse of our psalm as a prophecy realized in his presence. But, according to St. Augustine, reference is here made to the persecutions that the Church suffered under the pagan emperors.

1. Deus, venerunt Gentes in hereditatem tuam, polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam.

2. Posuerunt morticina servorum tuorum, escas volatilibus cœli: carnes sanctorum tuorum bestiis terræ.

3. Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem: et non erat qui sepeliret.

4. Facti sumus opprobrium vicinis nostris: subsannatio et illusio his, qui in circuitu nostro sunt.

5. Usquequo Domine irasceris in finem: accendetur velut ignis zelus tuus?

6. Effunde iram tuam in Gentes, quæ te non noverunt: et in regna, quæ nomen tuum non invocaverunt:

7. Quia comederunt Jacob: et locum ejus desolaverunt.

1. O God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

2. They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

3. They have poured out their blood as water, round about Jerusalem: and there was none to bury them.

4. We are become a reproach to our neighbors: a scorn and derision to them that are round about us.

5. How long, O Lord, wilt thou be angry forever: shall thy zeal be kindled like a fire?

6. Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

7. Because they have devoured Jacob: and have laid waste his place.

[1] Bellarmine observes that this eulogium is applicable to David only in a limited sense; but it is perfectly verified in him of whom David was the figure, Jesus Christ, the King of future ages and the Good Shepherd of the flock of his faithful.

8. Ne memineris iniquitatum nostrarum antiquarum, cito anticipent nos misericordiæ tuæ: quia pauperes facti sumus nimis.

9. Adjuva nos Deus salutaris noster: et propter gloriam nominis tui Domine libera nos: et propitius esto peccatis nostris, propter nomen tuum:

10. Ne forte dicant in Gentibus: Ubi est Deus eorum? et innotescat in nationibus coram oculis nostris.

11. Ultio sanguinis servorum tuorum, qui effusus est: introeat in conspectu tuo gemitus compeditorum.

12. Secundum magnitudinem brachii tui, posside filios mortificatorum.

13. Et redde vicinis nostris septuplum in sinu eorum: improperium ipsorum, quod exprobraverunt tibi Domine.

14. Nos autem populus tuus, et oves pascuæ tuæ, confitebimur tibi in sæculum:

15. In generationem et generationem annuntiabimus laudem tuam.

8. Remember not our former iniquities, let thy mercies speedily prevent us: for we are become exceeding poor.

9. Help us, O God, our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake.

10. Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes,

11. *By* the revenging the blood of thy servants, which hath been shed: let the sighing of the prisoners come in before thee:

12. According to the greatness of thy arm, take possession of the children of them that have been put to death.

13. And render to our neighbors seven-fold in their bosom: the reproach wherewith they have reproached thee, O Lord.

14. But we thy people, and the sheep of thy pasture, will give thanks to thee forever:

15. We will show forth thy praise, unto all generations.

1. "*In hereditatem tuam.*" Against Thy people, that is, Thy inheritance. "*In pomorum custodiam.*" St. Jerome translates: *In acervos lapidum*—They have made of it heaps of stone. In the first book of the Machabees, we read as follows: *Accepit spolia civitatis, et succendit eam igni, et destruxit domos ejus, et muros ejus in circuitu . . . Et Jerusalem non habitabatur, sed erat sicut desertum*—He took the spoils of the city and burnt it with fire, and threw down the houses thereof round about . . . And Jerusalem was not inhabited, but was like a desert (1 *Mach.* i. 33; iii. 45).

4. "*Qui in circuitu nostro sunt.*" Namely, the Moabites, the Edomites, the Ammonites, and other Gentiles.

5. "*In finem.*" According to the Hebrew and Chaldee: *In perpetuum.* "*Zelus.*" Tirinus explains this to be: *Indignatio*—Indignation. "*Velut ignis.*" Like fire which is not extinguished till it has reduced everything to ashes, says Bellarmine: *Qui crescere solet in immensum, et in cinerem omnia redigere.*

7. "*Jacob.*" The children of Jacob, that is, Thy people. "*Locum ejus.*" Their country; or, according to the Hebrew, their Temple.

8. "*Anticipent nos misericordiæ tuæ.*" That is: Prevent by Thy mercy the ruin with which our enemies threaten us.

9. "*Propter gloriam nominis tui . . . propter nomen tuum.*" Not for our merits, but for the glory of Thy name. "*Libera nos.*" Deliver us from the miseries in which we are. "*Propitius esto peccatis nostris.*" Pardon us our sins which have drawn this persecution upon us.

10, 11. "*Innotescat . . . Ultio sanguinis servorum tuorum.*" Let Thy justice be manifest to all, by avenging the blood of Thy servants.

12. "*Posside filios.*" Possess, that is, preserve the children who have escaped from slaughter.

13. "*Vicinis nostris.*" To those enemies who are our neighbors. Some think that these are Edomites and Philistines; some others, as Bellarmine, those that brought ruin upon Jerusalem under Antiochus, king of Syria. "*Septuplum.*" Sevenfold, or many times as much, or simply the double, expressing a complete retribution. "*In sinu eorum.*" In the centre of their hearts.

Psalm XII., which is Psalm LXXIX. of the Psalter.

We find in this psalm, according as we take it in the literal or the mystical sense, the prayer which the Jews who were prisoners addressed to God for their deliverance, or which the patriarchs offered up, that the Messias might put an end to the tyranny of the devil.

1. Qui regis Israel, intende: qui deducis velut ovem Joseph.

2. Qui sedes super Cherubim, manifestare coram Ephraim, Benjamin, et Manasse.

1. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.

2. Thou that sittest upon the cherubim, shine forth before Ephraim, Benjamin and Manasses.

3. Excita potentiam tuam, et veni, ut salvos facias nos.

4. Deus converte nos: et ostende faciem tuam, et salvi erimus.

5. Domine Deus virtutum, quousque irasceris super orationem servi tui?

6. Cibabis nos pane lacrymarum: et potum dabit nobis in lacrymis in mensura?

7. Posuisti nos in contradictionem vicinis nostris: et inimici nostri subsannaverunt nos.

8. Deus virtutum converte nos: et ostende faciem tuam, et salvi erimus.

9. Vineam de Ægypto transtulisti: ejecisti gentes, et plantasti eam.

10. Dux itineris fuisti in conspectu ejus: plantasti radices ejus, et implevit terram.

11. Operuit montes umbra ejus: et arbusta ejus cedros Dei.

12. Extendit palmites suos usque ad mare: et usque ad flumen propagines ejus.

13. Ut quid destruxisti maceriam ejus: et vindemiant eam omnes, qui prætergrediuntur viam?

14. Exterminavit eam aper de silva: et singularis ferus depastus est eam.

15. Deus virtutum convertere: respice de cœlo, et vide, et visita vineam istam.

16. Et perfice eam, quam plantavit dextera tua: et super filium hominis, quem confirmasti tibi.

3. Stir up thy might, and come to save.

4. Convert us, O God: and show us thy face, and we shall be saved.

5. O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

6. How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

7. Thou hast made us to be a contradiction to our neighbors: and our enemies have scoffed at us.

8. O God of hosts, convert us: and show thy face: and we shall be saved.

9. Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

10. Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

11. The shadow of it covered the hills: and the branches thereof the cedars of God.

12. It stretched forth its branches unto the sea: and its boughs unto the river.

13. Why hast thou broken down the hedge thereof: so that all they who pass by the way do pluck it?

14. The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

15. Turn again, O God of hosts: look down from heaven, and see, and visit this vineyard.

16. And perfect the same which thy right hand hath planted: and upon the son of man whom thou hast confirmed for thyself.

17. Incensa igni, et suffossa ab increpatione vultus tui peribunt.

18. Fiat manus tua super virum dexteræ tuæ: et super filium hominis, quem confirmasti tibi.

19. Et non discedimus a te, vivificabis nos: et nomen tuum invocabimus.

20. Domine Deus virtutum converte nos: et ostende faciem tuam, et salvi erimus.

17. Things set on fire and dug down shall perish at the rebuke of thy countenance.

18. Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast confirmed for thyself.

19. And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

20. O Lord God of hosts, convert us: and show thy face, and we shall be saved.

1. "*Qui regis Israel.*" According to the Hebrew: *O Pastor Israel!* or, according to St. Jerome: *Qui pascis Israel:* O God, who as a shepherd rulest and feedest the people of Israel. "*Intende.*" St. Jerome translates: *Ausculta:* Hear, Thou who guidest as Thy flock the posterity of Joseph. "*Ovem.*" The Hebrew word, though singular, denotes a multitude, as Menochius remarks. "*Joseph.*" Menochius and Tirinus give the reasons why under the name of Joseph are comprised all the Israelites, descendants of Joseph and of his brethren. (See Psalm, lxxvi. 14.)

2. "*Qui sedes super Cherubim.*" That is: Thou to whom the first angels in heaven serve as a throne. "*Manifestare.*" According to the Hebrew: *Splende, Inclarescere*—Make Thy power brilliantly shine forth. "*Coram Ephrem, Benjamin, et Manasse.*" By these three tribes are meant the whole people of Israel, according to the explanation of Bellarmine and others.[1]

3. "*Excita potentiam tuam.*" Awake Thy power; for, as Bellarmine explains, it seems to be asleep, when Thou permittest our enemies to afflict us in this way. "*Ut salvos facias nos.*" By delivering us from this captivity.

4. "*Converte nos.*" According to the Hebrew: *Reduc nos*—

[1] We remark, in order to better understand the verse, that these are the tribes that have sprung from Rachel. In the desert they walked and camped together, having always the Ark before their eyes; so in the promised land they were grouped towards the centre, and kept the Ark, at first at Silo, in the tribe of Ephraim, and then on the mountain of Sion, in the tribe of Benjamin. Now the holy Ark was adorned with two figures of Cherubim extending their wings upon the propitiatory, where the Lord manifested his presence and rendered his oracles.

Make us recover our liberty. "*Ostende faciem tuam.*" Look upon us with a benign countenance. This verse is thus well rendered by Mattei:

" Signor, da questi carceri,
Deh per pietà richiamaci;
Un sol tuo sguardo bastaci,
E sarem salvi e liberi."

Ah! from these prisons forth, O Lord,
In pity lead us, home restored;
Enough, one gracious look from Thee,
To save and set us captives free.

5. "*Servi tui.*" That is: Of Thy people; as Bossuet and others explain with St. Jerome.

6. "*In mensura.*" Bellarmine says that some misunderstand this phrase, as though it meant: With moderation; for the Hebrew word here means something great and multiplied, that is, in very full measure.[1]

8. Repetition of verse 4.

9. Thou hast brought Thy vine, that is, Thy people, out of Egypt into the land of promise, after having driven therefrom the Gentiles; and there Thou hast planted it, that is to say, the Synagogue, which was the figure of the Christian Church.

10. "*Dux itineris fuisti in conspectu ejus.*" Lallemant translates thus: Thou didst convey (wert conductor of) this vine in the journey, without ever losing sight of it. But others more commonly continue the allegory, following the sense of the Hebrew text, namely: *Præparasti locum coram ea;* or, according to St. Jerome: *Præparasti ante faciem ejus.* Hence they translate: Thou hast prepared this land for this vine. *Plantasti radices,* etc.—And Thou hast caused it to take such good root, that it has filled all this land.

11. "*Arbusta.*" St. Jerome translates: *Rami.* "*Cedros Dei.*" That is, according to Bellarmine and Lallemant: *Cedros altissimas*—The most lofty cedars, as were those of Lebanon.[2]

12. "*Mare.*" The Mediterranean. "*Flumen.*" The Euphrates. Such is the interpretation of Bellarmine, Lallemant, and others.[3]

[1] To be fed on tears, is to be so afflicted that one can neither eat nor drink.

[2] This allegory signifies, according to Menochius, that the kings and the princes of God surpassed the neighboring kings in dignity and in power.

[3] In fact, the possessions of the Israelites extended on the one side as far as the Mediterranean, and on the other as far as the Euphrates (*Exod.* xxiii. 31; *Deut.* xi. 24).

14. "*Aper de silva.*" Euthymius, Bellarmine, Malvenda, Mattei, and others understand by the wild boar Nabuchodonosor; and, allegorically, according to St. Jerome, it is the devil. "*Singularis ferus.*" Bellarmine, Mattei, and others say that according to the Hebrew phrase these words designate the same wild boar; it is the ordinary repetition.[1]

15. "*Vide, et visita vineam.*" Consider our miseries, and visit with Thy compassion this vine thus brought to ruin.

16. "*Super Filium hominis.*" According to the Chaldee version: *Propter Regem Christum.* We beg Thee for the love of the Son of man; that is, the Messias, whom Thou hast confirmed; that is, hast established, as Thy Son. It is thus that St. Jerome, St. Augustine, Theodoret, Euthymius, Bellarmine, etc., explain this verse.

17. "*Ab increpatione vultus tui peribunt.*" Some, as Estius, Sa, and Bossuet, explain this passage thus: But those that have thus laid it waste shall perish through the wrath of Thy angry countenance. Others, more commonly, as Malvenda, Menochius, Rotigni, Tirinus, and Mattei, with Vatablus, Genebrard, Maldonatus, and Mariana, apply it to the Jewish people in this sense: If Thy countenance continues to appear threatening, and to show forth Thy wrath, all those that belong to the Synagogue will perish.

18. Cause Thy power to be known upon the Man of Thy right hand;[2] and upon the Son of man whom Thou hast willed for Thy glory to send into the world to restore Thy vineyard.

19. "*Discedimus.*" St. Jerome translates: *Recedemus.* "*Vivificabis nos.*" Thou wilt give us the strength to serve Thee.

20. Repetition of verses 4 and 8.

[1] "*Singularis.*" This verse properly signifies Solitary, and is here a substantive, as Bellarmine explains it; it is, says Gaume, the name given by hunters to the old wild boar that lives isolated. From *Singularis*, understood *Porcus*, comes the Italian *Cinghiale*, and the French *Sanglier*.

[2] "*Virum dexteræ tuæ.*" Bellarmine and other interpreters, understand by these words Jesus Christ, whom God formed with his own hand, or by the operation of the Holy Ghost, in the womb of the Blessed Virgin. We may add that he was to take his seat at the right hand of the eternal Father.

Friday at Matins.

PSALM I., WHICH IS PSALM LXXX. OF THE PSALTER.

The psalmist reproves the people for the negligence with which they celebrate the praises of the Lord, and urges them to celebrate them with devotion and in thanksgiving for the benefits received from the Lord; for this end the feasts are instituted. Every Christian can apply this psalm to himself.

1. EXULTATE Deo adjutori nostro: jubilate Deo Jacob.

2. Sumite psalmum, et date tympanum: psalterium jucundum cum cithara.

3. Buccinate in Neomenia tuba, in insigni die solemnitatis vestræ:

4. Quia præceptum in Israel est: et judicium Deo Jacob.

5. Testimonium in Joseph posuit illud, cum exiret de terra Ægypti: linguam, quam non noverat, audivit.

6. Divertit ab oneribus dorsum ejus: manus ejus in cophino servierunt.

7. In tribulatione invocasti me, et liberavi te: exaudivi te in abscondito tempestatis: probavi te apud aquam contradictionis.

8. Audi populus meus, et contestabor te: Israel si audieris me, non erit in te deus recens, neque adorabis deum alienum.

9. Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti: dilata os tuum, et implebo illud.

1. REJOICE to God our helper: sing aloud to the God of Jacob.

2. Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

3. Blow up the trumpet on the new moon, on the noted day of your solemnity:

4. For it is a commandment in Israel, and a judgment to the God of Jacob.

5. He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

6. He removed his back from the burdens: his hands had served in a basket.

7. Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

8. Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, there shall be no new god in thee, neither shalt thou adore a strange god.

9. For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

10. Et non audivit populus meus vocem meam: et Israel non intendit mihi.

11. Et dimisi eos secundum desideria cordis eorum, ibunt in adinventionibus suis.

12. Si populus meus audisset me: Israel si in viis meis ambulasset:

13. Pro nihilo forsitan inimicos eorum humiliassem: et super tribulantes eos misissem manum meam.

14. Inimici Domini mentiti sunt ei: et erit tempus eorum in sæcula.

15. Et cibavit eos ex adipe frumenti: et de petra, melle saturavit eos.

10. But my people heard not my voice: and Israel hearkened not to me.

11. So I let them go according to the desires of their heart, they shall walk in their own inventions.

12. If my people had heard me: if Israel had walked in my ways:

13. I should soon have humbled their enemies: and laid my hand on them that troubled them.

14. The enemies of the Lord have lied to him: and their time shall be forever.

15. And he fed them with the fat of wheat: and filled them with honey out of the rock.

3. "*Neomenia.*" We should here remark, that the Hebrews celebrated every month the Feast of the New Moon; but the most solemn Feast of the New Moon was in September, when the trumpets were sounded, and hence it was called the Feast of Trumpets: *Dies clangoris est et tubarum* (*Num.* xxix. 1). "*Vestræ.*" According to the Hebrew: *Nostræ*—Our.

4. In the Book of Numbers, x. 10.

7. "*In Joseph.*" That is: On the posterity of Joseph and his brethren; that is, on the people of Israel. "*Linguam quam non noverat.*" A language which he did not know, because this was the first time that God spoke to his people.

6. According to the Hebrew: *Liberavi ab onere dorsum ejus, et manus ejus a cophinis cessaverunt.* The prophet recalls to mind the burdens, the baskets full of mud and bricks, that the Israelites were condemned to carry.

7. Here it is God that speaks. "*Exaudivi te in abscondito tempestatis.*" This passage is variously interpreted. Mattei understands it as referring to the chastisements that God poured upon the enemies of his people; but I prefer the view of Genebrardus, who explains it thus: I heard thee in the tempest of afflictions which thou didst suffer at the hands of the Egyptians, when it seemed to thee that I hid myself away, and

did not hear thy prayer. (This applies well to souls in a state of desolation, to whom it appears as if God does not hear them any more, whilst the Lord in the midst of this storm secretly, that is, without letting them know it, listens to them and helps them.) "*Probavi te apud aquam contradictionis.*" And yet I tried them and found them to be unfaithful near the water of Meriba. The Hebrew word *Meriba*, meaning contradiction or strife, and so translated in the Vulgate, is the name of the place where the people, suffering from the want of water, contradicted Moses and first refused to obey him. Thus Mattei and others.

8. "*Contestabor te.*" Bellarmine explains: *Testatum faciam tibi quid a te requiram.* "*Si audieris me.*" If thou wilt obey me. "*Neque adorabis deum alienum.*" St. Jerome's translates: *Et non adores deum peregrinum.*

9. "*Dominus Deus tuus.*" Thy only Lord and God. "*Dilata os tuum.*" That is: Enlarge thy desires, and ask of me what thou wilt. "*Implebo illud.*" I will satisfy thee fully.

10. "*Non intendit.*" According to the Hebrew: *Non acquievit*, or according to St. Jerome: *Non credidit*, that is, would not rest satisfied with believing my word.

11. "*Secundum desideria cordis eorum.*" That is, according to their disordered appetites. "*Ibunt in adinventionibus suis.*" St. Jerome translates: *Ambulabunt in consiliis suis*—They will walk to their ruin through following their evil designs.

14. "*Mentiti sunt ei.*" They have failed in keeping their word to him.[1]

15. "*Ex adipe frumenti.*" With the flower of the flow of wheat. "*De petra melle.*" With honey gathered from the rocks; that is, in abundance, since the bees had even made their honey in the midst of rocks.

Psalm II., which is Psalm LXXXI. of the Psalter.

It is God whom the prophet makes speak in this psalm; he reproaches the princes and the judges of the earth for their evil administration of justice, and places before them the moment of death, when they them-

[1] They had promised to obey him faithfully: *Omnia verba Domini, quæ locutus est, faciemus*—We will do all the words of the Lord (*Exod.* xxiv. 3). "*Tempus.*" According to St. Augustine: *Tempus supplicii*—Their time of punishment. Bellarmine says that in this and the next verse it is the psalmist who speaks.

selves will have to be judged. The last verse shows us Jesus Christ coming to judge all men at the end of the world.

1. DEUS stetit in synagoga deorum: in medio autem deos dijudicat.

2. Usquequo judicatis iniquitatem: et facies peccatorum sumitis?

3. Judicate egeno, et pupillo: humilem, et pauperem justificate.

4. Eripite pauperem: et egenum de manu peccatoris liberate.

5. Nescierunt, neque intellexerunt, in tenebris ambulant: movebuntur omnia fundamenta terræ.

6. Ego dixi: Dii estis, et filii Excelsi omnes.

7. Vos autem sicut homines moriemini: et sicut unus de principibus cadetis.

8. Surge, Deus, judica terram: quoniam tu hereditabis in omnibus gentibus.

1. GOD hath stood in the congregation of gods: and *being* in the midst *of them* he judgeth gods.

2. How long will you judge unjustly: and accept the persons of the wicked?

3. Judge for the needy and fatherless: do justice to the humble and the poor.

4. Rescue the poor: and deliver the needy out of the hand of the sinner.

5. They have not known nor understood, they walk on in darkness: all the foundations of the earth shall be moved.

6. I have said: You are gods, and all of you the sons of the Most High.

7. But you like men shall die: and shall fall like one of the princes.

8. Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

1. "*Deorum.*" According to the Chaldee: *Judicum.* "*Deos dijudicat.*" He weighs the judgments that they render.

2. Here God is speaking to the judges. "*Facies peccatorum sumitis?*" Bellarmine says that *Sumere faciem alicujus in judicio*, is to judge, not according to the rule that justice demands, but according to the pleasure of him whom the judge wishes to favor. But Mattei says that *Sumere faciem peccatorum*, according to the proper sense of the Hebrew expression, signifies: *Erigere faciem peccatorum*, and says he, when judges favor the wicked, they cause the wicked to hold up their head; that is, their pride.

4. "*De manu peccatoris.*" From the hands of the sinner who is more powerful and would oppress them.

5. The wicked judges do not understand these maxims; they walk in the dark, and they put all the world in confusion by their unjust practices.

6. O judges! I have set you up as gods of the earth, by giving you a share of my own power; by virtue of this authority that you have received from the Most High, you are his sons.

7. But take note that you are men, and as men you have all to die, and one day each one of you will fall from his post, as the princes who went before you have fallen.

8. "*Hereditabis in omnibus gentibus.*" Thy reign shall extend over all the nations as Thy heritage, and at the last day all these must submit to Thy justice and power.

Psalm III., which is Psalm LXXXII. of the Psalter.

We have in this psalm the prayer that the Jewish people addressed to God, asking him for help against the Ammonites, the Moabites, and other Gentiles, who threatened to ruin the Temple and the holy city. This psalm may be used to pray to the intention of the Church whenever she suffers any special persecution.

1. Deus, quis similis erit tibi? ne taceas, neque compescaris Deus:

2. Quoniam ecce inimici tui sonuerunt: et qui oderunt te, extulerunt caput.

3. Super populum tuum malignaverunt consilium: et cogitaverunt adversus sanctos tuos.

4. Dixerunt: Venite, et disperdamus eos de gente: et non memoretur nomen Israel ultra.

5. Quoniam cogitaverunt unanimiter: simul adversum te testamentum disposuerunt, tabernacula Idumæorum, et Ismahelitæ:

6. Moab, et Agareni, Gebal, et Ammon, et Amalec: alienigenæ cum habitantibus Tyrum.

7. Etenim Assur venit cum

1. O God, who shall be like to thee? hold not thy peace, neither be thou still, O God:

2. For lo thy enemies have made a noise: and they that hate thee have lifted up the head.

3. They have taken a malicious counsel against thy people: and have consulted against thy saints.

4. They have said: Come and let us destroy them, *so that they be not* a nation: and let the name of Israel be remembered no more.

5. For they have contrived with one consent: they have made a covenant together against thee, the tabernacles of the Edomites, and the Ismahelites:

6. Moab, and the Agarens, Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

7. Yea and the Assyrian also

illis: facti sunt in adjutorium filiis Lot.

8. Fac illis sicut Madian, et Sisaræ: sicut Jabin in torrente Cisson.

9. Disperierunt in Endor: facti sunt ut stercus terræ.

10. Pone principes eorum sicut Oreb, et Zeb, et Zebee, et Salmana:

11. Omnes principes eorum, qui dixerunt: Hereditate possideamus Sanctuarium Dei.

12. Deus meus pone illos ut rotam: et sicut stipulam ante faciem venti.

13. Sicut ignis, qui comburit silvam: et sicut flamma comburens montes:

14. Ita persequeris illos in tempestate tua: et in ira tua turbabis eos.

15. Imple facies eorum ignominia: et quærent nomen tuum, Domine.

16. Erubescant, et conturbentur in sæculum sæculi: et confundantur, et pereant.

17. Et cognoscant quia nomen tibi Dominus: tu solus Altissimus in omni terra.

is joined with them: they are come to the aid of the sons of Lot.

8. Do to them as thou didst to Madian and to Sisara: as to Jabin at the brook of Cisson,

9. *Who* perished at Endor: and became as dung for the earth.

10. Make their princes like Oreb and Zeb, and Zebee and Salmana.

11. All their princes: who have said: Let us possess the sanctuary of God for an inheritance.

12. O my God, make them like a wheel: and as stubble before the wind.

13. As fire which burneth the wood: and as a flame burning mountains:

14. So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

15. Fill their faces with shame: and they shall seek thy name, O Lord.

16. Let them be ashamed and troubled forever and ever: and let them be confounded and perish.

17. And let them know that the Lord is thy name: thou alone art the most High over all the earth.

1. "*Quis similis erit tibi?*" Who shall have power to do what Thou canst? "*Neque compescaris.*" St. Jerome translates: *Et non quiescas.* Hide not Thy just indignation by keeping silence and peace.

2. "*Sonuerunt.*" St. Jerome translates: *Tumultuati sunt.*

3. "*Malignaverunt consilium.*" St. Jerome translates: *Nequiter tractaverunt.* "*Sanctos tuos.*" Those that adore Thee.

4. "*Disperdamus eos de gente.*" According to Mattei, this is a Hebraism, which means: Let us remove this people from the world.

5. "*Testamentum disposuerunt.*" St. Jerome translates: *Fœdus pepigerunt.* "*Tabernacula.*" That is, the tents or the camp, the troops.

6. "*Alienigenæ.*" The strangers, or foreigners.[1]

7. "*Etenim Assur.*" St. Jerome translates: *Sed et Assur.* And even the host of the Assyrians. "*Filiis Lot.*" Mattei says that hereby we can only understand the Ammonites, the descendants of Ammon, son of Lot.[2]

8. "*Madian.*" The Madianites, defeated by Gedeon (*Jud.* vii. 20).

10. Oreb and Zeb, two of the chiefs of the Madianites, were slain by the Hebrews (*Jud.* vii. 25). Zebee and Salmana, their kings, were killed by Gedeon himself (*Jud.* viii. 21).

11. "*Hæreditate possideamus sanctuarium Dei.*" Let us go to take possession of the Sanctuary of God, that is, Jerusalem, as an inheritance that belongs to us.

12. "*Pone illos ut rotam.*" Lallemant thus interprets these words: Send upon them a spirit of giddiness, to disconcert them. "*Sicut stipulam ante faciem venti.*" Scatter them as a heap of straw is scattered before the wind. Such is the explanation also given by Mattei.[3]

13. "*Flamma comburens montes.*" Genebrard and Rotigni understand this of volcanoes, as Vesuvius and Etna, which cause general devastation by the flames they send forth. Bellarmine understands it of the dry grass burning on the mountains; but Lallemant and Mattei interpret it of the lightning that strikes the mountains and sets them on fire.[4]

14. St. Jerome translates: *Sic persequere eos in tempestate tua, et in turbine tuo conturba eos*—So pursue them with the tempest

[1] It is thus that the Septuagint call the Philistines. According to the Hebrew: *Palæstina*—the land of the Philistines: *Terra Philistinorum* (*Gen.* xxi. 33). See Psalm lix. 9.

[2] Also the Moabites, descendants of Moab, also son of Lot (*Gen.* xix. 37).

[3] It seems to us that we can explain this verse in a more literal manner, namely: Make them like a light wheel or straw, exposed to the wind to be its sport, that is, in such a manner that they are incapable of resisting.

[4] "*Montes.*" That is, according to Menochius and Bossuet: The wooded mountains; which gives simply the ordinary repetition.

of Thy vengeance, and confuse them with the whirlwind of Thy wrath.

15. "*Quærent nomen tuum.*" That is, they will enter into themselves and be converted to Thee. But others more commonly explain it thus: They will ask to know Thy name, that is, Thy power; they will be instructed therein, and they will venerate it.

16. If this is not enough to bring about their conversion, let them remain troubled with continual fear of Thy power all their lives, and let them die in confusion.

17. Let them know that the name of the Lord belongs properly to Thee alone, since Thou alone art King of kings throughout the earth.

Psalm IV., which is Psalm LXXXIII. of the Psalter.

This psalm shows us with what ardor the psalmist, desolate in finding himself far from the Temple of Jerusalem, sighed after the moment of seeing it again. And as the Temple was the figure of heaven, one must believe that he sighed at the same time after the happiness of going to contemplate God in the heavenly kingdom. Nothing is more fitted than this psalm to excite in us the desire of leaving the earth, and of entering the abode of the blessed.

1. Quam dilecta tabernacula tua Domine virtutum! concupiscit, et deficit anima mea in atria Domini.

2. Cor meum, et caro mea exultaverunt in Deum vivum.

3. Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos.

4. Altaria tua Domine virtutum: Rex meus, et Deus meus.

5. Beati, qui habitant in domo tua Domine: in sæcula sæculorum laudabunt te.

6. Beatus vir, cujus est auxilium abs te: ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

1. How lovely are thy tabernacles, O Lord of hosts: my soul longeth, and fainteth for the courts of the Lord.

2. My heart and my flesh have rejoiced in the living God.

3. For the sparrow hath found herself a house: and the turtle a nest for herself where she may lay her young ones.

4. Thy altars, O Lord of hosts: my king and my God.

5. Blessed are they that dwell in thy house, O Lord: they shall praise thee forever and ever.

6. Blessed is the man whose help is from thee: in his heart he hath disposed to ascend *by steps*, in the vale of tears, in the place which he hath set,

7. Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

8. Domine Deus virtutum exaudi orationem meam: auribus percipe Deus Jacob.

9. Protector noster aspice Deus: et respice in faciem Christi tui.

10. Quia melior est dies una in atriis tuis super milia.

11. Elegi abjectus esse in domo Dei mei: magis quam habitare in tabernaculis peccatorum.

12. Quia misericordiam, et veritatem diligit Deus: gratiam, et gloriam dabit Dominus.

13. Non privabit bonis eos, qui ambulant in innocentia: Domine virtutum, beatus homo, qui sperat in te.

7. For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

8. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

9. Behold, O God our protector: and look on the face of thy Christ:

10. For better is one day in thy courts above thousands.

11. I have chosen to be an abject in the house of my God: rather than to dwell in the tabernacles of sinners.

12. For God loveth mercy and truth: the Lord will give grace and glory.

13. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

1. "*Atria Domini.*" See verse 10.

2. That is: My soul and my body leap for joy in thinking of Thee, O living God! Our God is called the living God, in contrast with the gods of the Gentiles, who are dead gods.

3, 4. For the sparrow finds its dwelling in some house, and the turtle a nest in which it places its young in safety; and cannot I retire near Thy altars, that is, in Thy Temple, which would be my happy asylum and my happy nest. —This is thus understood by Bellarmine, Maldonatus, and Lallemant. Mattei translates: *Altaria tua*—Thy altar was my nest, my haven.

6. This is the sense that St. Augustine gives to this verse: Happy the man that hopes to receive from Thee the help that he needs, having resolved in his heart to rise more and more to higher degrees of perfection, as long as he is in this valley of tears, a place where God has placed him to gain merit. But Mattei with Bossuet interprets this in a very different manner. He says that the psalmist, sighing to return from Babylon to Jerusalem, imagines that he is already free, and exclaims: Happy he that hopes for and obtains Thy help; he

already returns, he passes by the valley of Bocha, and is there refreshed by the water that Thou causest to rain down. The same author gives afterwards some explanations: 1. "*Ascensiones.*" This word, according to the Hebrew, expresses the return to Jerusalem, and it is this that the prophet represents to himself in spirit: "*In corde suo.*" 2. "*Disposuit.*" A verb that is found joined to the following words: "*In valle lacrymarum,*" which are expressed in Hebrew by the name of *Bocha,* which was an arid valley, called the Place of Tears: *Locus flentium, sive Lacrymarum* (*Jud.* ii. 5. In the Hebrew we read: *Bochim*). 3. "*In loco quem posuit.*" Here the Hebrew word instead of *Locus*—Place, signifies *Fons,* a Fountain; so that we translate: *Fons ibi ponetur*—There shall be set a fountain of water.

7. Mattei, following the sense which he gives to the preceding verse, renders this verse as follows: *Etenim propitia dabitur pluvia; hinc ibit de cœtu in cœtum, donec videbit Deum deorum in Sion* -For a kindly rain shall be granted; and thence he shall go from company to company, till he comes to see the great God in Sion. Thus the psalmist imagining himself refreshed in the valley of *Bocha* with the water of a most salutary rain, and that he is marching in the midst of the companies of Israelites who are going to Jerusalem, rejoices as if he were already in the Temple and saw the God of gods. But others, following the sense that they at first adopted, give this explanation: For God, who has given the law, which is the road to arrive at life eternal, will give them his blessing; and so they will walk from virtue to virtue till they see the God of gods in the heavenly Sion. What is certain is that these two verses, 6 and 7, are obscure; and interpreters have made them still more so.

9. O God, who art our protector! regard us with a gracious eye, and especially look upon our king, who is the figure of the Saviour whom Thou art to send us. "*Christi.*" According to Bossuet: *Regis, qui est Christi figura*—The king who is a figure of Christ. But it may well be understood as applying principally to the Messias.

10. "*In atriis tuis.*" These words designate the Temple, says Mariana: *Sic Templum vocat, in quo varia atria erant* - He thus speaks of the Temple, in which there were various

courts. Tirinus observes that the Temple allegorically signifies the Church, and anagogically, that is, in a higher spiritual sense, heaven.

11. "*In domo Dei mei.*" By this house of God Bellarmine with St. Augustine understands heaven; but Bossuet, Mattei, etc., understand the Temple, according to the Hebrew, and is thus translated: *Mallem esse custos liminis domus tuæ*—I would rather be a doorkeeper of the Temple; that is, amongst its most lowly servants, according to what we read of the most humble offices of the Levites (1 *Parall.* ix. 19, and *seq.*). "*In tabernaculis.*" This expression here denotes the great houses, palaces.

12. That is: God is merciful and faithful to his promises; hence he wishes to grant us grace in this life, and glory in the next.

13. "*Bonis.*" Grace and glory are real good things. "*Qui ambulant in innocentia.*" Those that live, keeping away from sin.

Psalm V., which is Psalm LXXXIV. of the Psalter.

The psalmist goes to show us, on the one hand, the Jewish people delivered from slavery; on the other hand, mankind redeemed from the slavery of Satan. He enumerates, moreover, the fruits of the Redemption. The Church recites this psalm in the office of Christmas, and we ourselves may recite it to obtain that the fruits of the Redemption may be applied to us.

1. Benedixisti Domine terram tuam: avertisti captivitatem Jacob.

2. Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum.

3. Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.

4. Converte nos Deus salutaris noster: et averte iram tuam a nobis.

5. Numquid in æternum irasceris nobis? aut extendes iram tuam a generatione in generationem?

1. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

3. Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

4. Convert us, O God our saviour: and turn off thy anger from us.

5. Wilt thou be angry with us forever? or wilt thou extend thy wrath from generation to generation?

6. Deus tu conversus vivificabis nos: et plebs tua lætabitur in te.

7. Ostende nobis Domine misericordiam tuam: et salutare tuum da nobis.

8. Audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam:

9. Et super sanctos suos, et in eos, qui convertuntur ad cor.

10. Verumtamen prope timentes eum salutare ipsius: ut inhabitet gloria in terra nostra.

11. Misericordia, et veritas obviaverunt sibi: justitia, et pax osculatæ sunt.

12. Veritas de terra orta est: et justitia de cœlo prospexit.

13. Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

14. Justitia ante eum ambulabit: et ponet in via gressus suos.

6. Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

7. Show us, O Lord, thy mercy: and grant us thy salvation.

8. I will hear what the Lord God will speak in me: for he will speak peace unto his people:

9. And unto his saints: and unto them that are converted to the heart.

10. Surely his salvation is near to them that fear him: that glory may dwell in our land.

11. Mercy and truth have met each other: justice and peace have kissed.

12. Truth is sprung out of the earth: and justice hath looked down from heaven.

13. For the Lord will give goodness: and our earth shall yield her fruit.

14. Justice shall walk before him: and shall set his steps in the way.

1. "*Benedixisti, Domine, terram tuam.*" St. Jerome translates: *Placatus es, Domine, terræ tuæ*—At last, O Lord, Thou hast been appeased in respect to Thy land,[1] and Thou hast blessed it. "*Jacob.*" Of Jacob, or his children.

2. "*Operuisti omnia peccata eorum.*" Thou hast covered all their sins; or, as is very well explained by Bellarmine, Thou hast hidden them from Thy face, in order not to see them, nor to punish them. When God covers sins, he effaces them and remits them as if they had never existed. See what has been said in Psalm xxxi., verse 1.

3. "*Avertisti ab ira indignationis tuæ.*" St. Jerome translates: *Conversus es ab ira furoris tui*—Thou hast put off Thy wrath, as Bellarmine explains it; Thou hast turned away from Thy anger and Thy indignation: *Avertisti te ab ira et indignatione tua.*

[1] Thy land; that is, its inhabitants, or Thy people.

4. "*Deus salutaris noster.*" St. Jerome translates: *Deus, Jesus noster.*

6. "*Deus, tu conversus.*" St. Jerome translates: *Nonne tu convertens . . . ?* That is: If Thou, O Lord, art appeased, and turnest Thy eyes towards us, Thou wilt give us life, by causing us to rise again from sin to grace; and Thy people will rejoice in Thee, singing Thy praises.

7. "*Misericordiam tuam.*" The effects of Thy mercy. "*Salutare tuum da nobis.*" That is, according to Bellarmine and Menochius: Give us salvation by sending us the Saviour, or the expected Messias.

8. "*Loquetur pacem in plebem suam.*" He will speak of peace for his people, that is, of the reconciliation that Jesus Christ their Redeemer will obtain for them, who is called by Isaias: *Princeps pacis* (*Is.* ix. 6).

9. He will make me understand that he wishes to save the just, and even the sinners, who entering into themselves will be converted, seriously and with all their heart; according to Bellarmine and Bossuet: *Qui serio resipiscunt.*

10. "*Verumtamen.*" According to the Hebrew: *Certe, Utique*—Surely, of a truth; as Malvenda, Menochius, Sa, Tirinus, and Lallemant observe. "*Salutare ipsius.*" The salvation that God will give them with the coming of the Messias. "*Gloria.*" That is: Jesus Christ; *Splendor gloriæ* (*Heb.* i. 3). Thus Maldonatus et Malvenda.

11. Mercy and truth, or justice, will meet at the coming of the Messias, so that then justice satisfied and peace bestowed shall embrace each other. St. Jerome and St. Augustine understand by *Mercy*, the coming of the Saviour for the Gentiles, to whom he was not promised; and by *Truth*, the faithfulness of the Messias with respect to the Jews, to whom he was promised. We have used the future *will meet* and *will embrace*, because in this psalm the coming of the Messias is predicted, as Bellarmine remarks, and the poetical language of the Orientals often expresses the future in the past tense, to denote the certainty of the prophecy.

12. "*Veritas de terra orta est.*" That is, according to Lallemant: Innocence will again spring up on earth. Others explain it thus: The inhabitants of the earth will embrace the truth, or the true faith. But the interpretation that seems to me better

is that of Bellarmine and of Menochius, namely: Truth shall spring from the earth, that is, from the virginal womb of Mary; so also St. Augustine understands it of the Eternal Word, who is the Truth itself, clothing himself with human flesh in the womb of the Blessed Virgin.[1]

13. God in his goodness will send his Son to become man; and our earth, the Blessed Virgin will give us her fruit, Jesus Christ, who was called the fruit of Mary's womb (*Luke*, i. 42); thus was accomplished the prophecy of Isaias: *Aperiatur terra, et germinet Salvatorem*—Let the earth be opened, and bud forth a Saviour (*Is.* xlv. 8).

14. That is: All his actions and all his steps during his life shall be conformed to rectitude and justice, in order that men by following him may arrive at the country of the Blessed.

Psalm VI., which is Psalm LXXXV. of the Psalter.

We have in this psalm one of those fervent prayers that the royal prophet addressed to God in the midst of his tribulations. For, according to the common opinion, David is the author of this psalm. Moreover, he initiates us into the sentiments that filled the soul of Jesus Christ during his Passion, and he prophesies the conversion of the Gentiles. Afflicted souls may use it during their trials to implore the help of God.

1. Inclina Domine aurem tuam, et exaudi me: quoniam inops et pauper sum ego.

2. Custodi animam meam, quoniam sanctus sum: salvum fac servum tuum, Deus meus, sperantem in te.

3. Miserere mei Domine, quoniam ad te clamavi tota die: lætifica animam servi tui, quoniam ad te Domine animam meam levavi.

4. Quoniam tu Domine suavis, et mitis: et multæ miseri-

1. Bow down thy ear, O Lord, and hear me: for I am needy and poor.

2. Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

3. Have mercy on me, O Lord, for I have cried to thee all the day: Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

4. For thou, O Lord, art sweet and mild: and plente-

[1] "*Justitia de cælo prospexit.*" Therefore divine Justice will direct its eyes from the heights of the heavens down upon the earth, to exact from the Man-God due satisfaction and thereby re-establish us in sanctity. Such is the explanation given by Canon Gaume.

cordiæ omnibus invocantibus te.

5. Auribus percipe Domine orationem meam: et intende voci deprecationis meæ.

6. In die tribulationis meæ clamavi ad te: quia exaudisti me.

7. Non est similis tui in diis Domine: et non est secundum opera tua.

8. Omnes gentes quascumque fecisti, venient, et adorabunt coram te Domine: et glorificabunt nomen tuum.

9. Quoniam magnus es tu, et faciens mirabilia: tu es Deus solus.

10. Deduc me Domine in via tua, et ingrediar in veritate tua: lætetur cor meum ut timeat nomen tuum.

11. Confitebor tibi Domine Deus meus in toto corde meo, et glorificabo nomen tuum in æternum.

12. Quia misericordia tua magna est super me: et eruisti animam meam ex inferno inferiori.

13. Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam: et non proposuerunt te in conspectu suo.

14. Et tu Domine Deus miserator et misericors, patiens, et multæ misericordiæ, et verax.

15. Respice in me, et miserere mei, da imperium tuum puero tuo: et salvum fac filium ancillæ tuæ.

16. Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu Domine adjuvisti me, et consolatus es me.

ous in mercy to all that call upon thee.

5. Give ear, O Lord, to my prayer: and attend to the voice of my petition.

6. I have called upon thee in the day of my trouble: because thou hast heard me.

7. There is none among the gods like unto thee, O Lord: and there is none according to thy works.

8. All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

9. For thou art great and dost wonderful things: thou art God alone.

10. Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

11. I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name forever:

12. For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

13. O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

14. And thou, O Lord, *art* a God of compassion, and merciful, patient, and of much mercy, and true.

15. O look upon me, and have mercy on me, give thy command to thy servant, and save the son of thy handmaid.

16. Shew me a token for good, that they who hate me may see, and be confounded: because thou, O Lord, hast helped me and hast comforted me.

2. "*Custodit animam meam.*" Preserve my life. "*Sanctus sum.*" St. Jerome translates: *Sanctus ego.* According to the Syriac version and the Psalter of Milan: *Sanctus es;* but commonly the interpreters read: *Sanctus sum;* and Mattei says that we should not depart from the Hebrew. Hence this explanation: I am Thy faithful servant, devoted to Thy service.

3. "*At te clamavi.*" I have cried to Thee by asking Thee for mercy. "*Ad te . . . animam meam levavi.*" Dom Calmet explains: I have desired Thy help with ardor. But Mattei's translation is better: I have raised my heart to Thee.

4. "*Mitis.*" St. Jerome translates: *Propitiabilis*—Ready to be propitiated, to pardon.

5. "*Intende voci deprecationis meæ.*" Deign to listen to what I ask of Thee.

6. "*Exaudisti me.*" That is, according to Bellarmine, Menochius, Sa, and Mariana: Thou hast always been willing to hear me.

7. "*In diis.*" Among all the gods whom men adore.

8. "*Venient.*" They will come not by leaving the country that they inhabit, but by embracing the faith.

10. "*In via tua.*" In the way of Thy commandments. "*Ingrediar in veritate tua.*" Make me to enter it and walk in it with a firm step. Mattei says that according to the Hebrew the word *Veritas* marks the perfection of anything that is done. "*Lætetur cor meum.*" According to the Chaldee: *Uni cor meum;* that is, according to Mattei: *Collige cor meum;* this agrees with St. Jerome's translation: *Unicum fac cor meum.* Unite, gather together to Thyself all the affections of my heart; make my heart to be only for Thee, so that it may fear nothing else than to give Thee displeasure.

12. "*Ex inferno inferiori.*" That is, according to some: From great dangers which were for me a deep grave. But it is better to understand it, with Gordona, of the depth of hell where are the damned; or the abyss of sin, which according to St. Jerome is a kind of hell.

13. "*Synagoga potentium quæsierunt animam meam*" My powerful enemies have assembled in numbers to seek for me and to take away my life. "*Non proposuerunt te in conspectu suo.*" They have not set before their eyes that Thou protectest

the just and punishest the guilty. This is thus understood by Bellarmine and Lallemant, with St. Augustine.[1]

14. "*Verax.*" That is: Faithful to Thy promises.

15. "*Imperium.*" According to the Hebrew Mattei notes: *Robur*, strength; or following St. Jerome's translation: *Fortitudinem.* This passage, as Mariana, Sa, and Rotigni say, may easily apply to Jesus Christ the Son of the Blessed Virgin, who is called herself the servant of the Lord: *Ecce ancilla Domini.*

Psalm VII., which is Psalm LXXXVI. of the Psalter.

This psalm is consecrated to the praise of Jerusalem, this glorious city that God had chosen for his dwelling-place. And since Jerusalem is a figure of the Church, the Fathers and the interpreters refer unanimously this psalm to the Catholic Church; built upon the holy mountains, that is, upon the apostles, as St. Jerome, St. Augustine, Theodoret, Euthymius, explain, and as one may infer from these words of St. Paul: *Superedificati super fundamentum Apostolorum.* Built upon the foundation of the apostles (*Eph.* ii. 20). This psalm is as obscure as it is short.

1. Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob.

2. Gloriosa dicta sunt de te, civitas Dei.

3. Memor ero Rahab, et Babylonis scientium me.

4. Ecce alienigenæ, et Tyrus, et populus Æthiopum, hi fuerunt illic.

5. Numquid Sion dicet: Homo et homo natus est in ea, et ipse fundavit eam Altissimus?

6. Dominus narrabit in scripturis populorum, et principum: horum, qui fuerunt in ea.

7. Sicut lætantium omnium habitatio est in te.

1. The foundations thereof *are* in the holy mountains:

The Lord loveth the gates of Sion above all the tabernacles of Jacob.

2. Glorious things are said of thee, O city of God.

3. I will be mindful of Rahab and of Babylon knowing me.

4. Behold the foreigners and Tyre, and the people of the Ethiopians, these were there.

5. Shall not Sion say: *This* man and *that* man is born in her: and the Highest himself hath founded her?

6. The Lord shall tell in *his* writings of peoples and of princes of them that have been in her?

7. The dwelling in thee is as it were of all rejoicing.

[1] See Psalm liii, verse 3.

1. "*Fundamenta ejus.*" That is, according to Bellarmine, Mattei, and others: The foundations of the holy city which I contemplate in spirit. "*In montibus sanctis.*" On the mountains of Sion and Moria, where the Temple is built; hence St. Jerome translates: *In montibus sanctuarii.* "*Portas Sion.*' That is to say: The city of Jerusalem. "*Tabernacula Jacob.*" The habitation of Jacob, that is, according to Menochius, Bossuet, Mattei, Rotigni, etc.: The other cities of Judea.

2. "*Gloriosa dicta sunt.*" Many glorious things have been said by the prophets; thus, Menochius, Mariana, and Tirinus.

3. God here speaks. "*Rahab.*" According to the Hebrew: *Superbi;* but the interpreters, following the Chaldee, commonly understand Egypt.[1] "*Scientium me.*" The inhabitants of which shall one day know me through the faith, and shall adore me. It is thus explained by Menochius, Lallemant, and several others.

4. "*Alienigenæ.*" The Philistines. So it is understood by Lallemant, Mariana, and all the interpreters.[2] "*Fuerunt.*" This past tense expresses here the future: All the people will be there. This is a prophecy that has been well verified in the Church of Jesus Christ by the conversion of the Gentiles, as Mattei observes.

5. This verse is more obscure than the others. "*Numquid Sion dicet.*" In this phrase *Sion* is not in the nominative case. St. Jerome translates: *Ad Sion autem dicetur;* Estius with Symmachus has: *De Sion autem dicetur;* et Pagnini: *Et ipsi Sion dicetur.* "*Homo et homo.*" A Hebraism, which, as Mattei says, can have two senses: it can signify the multiplicity of men, and so it is understood by Lallemant, or the excellence of man, a wise man, a powerful man, etc., as St. Augustine, St. Jerome, Theodoret, Tertullian, and Bellarmine, and others understand it. Hence the verse is explained thus: What! Is there then no one there to say to Sion, that is to Jerusalem, that in the midst of her will be born a Man the most excelling, who will be the Most High, at once God and man, becoming man in the city founded by himself? *In ea factus*

[1] *Superbus* in Hebrew *Rahab*, in Psalm lxxxviii. 11, and in Isaias li. 9; Pharaoh is designated thereby.

[2] See note to Psalm lxxxii. 6. This is especially explained by Bellarmine and Menochius (*Ps.* lix.).

est homo, et ipse eam fundavit. Thus St. Augustine expresses it.

6. The Lord will announce it, that is, will make it known in Holy Scriptures written for the instruction of the people, and especially in the writings of the apostles, who are the princes or the heads of the new Church. Thus following the explanation of Menochius, in these Scriptures shall be preserved the names of those distinguished men who have illustrated her.

7. In a word, O city of God! O holy Church! those that shall dwell in thee will all be filled with joy on account of the peace that they shall enjoy.

Psalm VIII., which is Psalm LXXXVII. of the Psalter.

The coming Passion of Jesus Christ is the subject of this psalm, according to St. Augustine, who says: *Domini hic Passio prophetatur.* Here, then, under the figure of a soul overwhelmed with sufferings, insults, tribulations, which prays to God to come to its aid, we see Jesus Christ in the midst of his most bitter sufferings and in his total dereliction addressing himself as man to his heavenly Father to ask his help. This is the explanation given by Bellarmine and many others, with St. Jerome and St. Augustine, who makes this remark: *Oravit enim et Dominus non secundum formam Dei, sed secundum formam servi: secundum hanc enim passus est*—For the Lord, too, prayed: not according to the form of God, but according to the form of a servant; for according to this, too, he suffered. Every soul in desolation can profitably use this psalm to obtain relief from God.

1. Domine Deus salutis meæ in die clamavi, et nocte coram te.

2. Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam:

3. Quia repleta est malis anima mea: et vita mea inferno appropinquavit.

4. Æstimatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber.

5. Sicut vulnerati dormientes in sepulchris, quorum non es

1. O Lord, the God of my salvation: I have cried in the day, and in the night before thee.

2. Let my prayer come in before thee: incline thy ear to my petition:

3. For my soul is filled with evils: and my life hath drawn nigh to hell.

4. I am counted among them that go down to the pit: I am become as a man without help, free among the dead.

5. Like the slain sleeping in the sepulchres, whom thou re-

memor amplius: et ipsi de manu tua repulsi sunt.

6. Posuerunt me in lacu inferiori: in tenebrosis, et in umbra mortis.

7. Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

8. Longe fecisti notos meos a me: posuerunt me abominationem sibi.

9. Traditus sum, et non egrediebar: oculi mei languerunt præ inopia.

10. Clamavi ad te Domine tota die: expandi ad te manus meas.

11. Numquid mortuis facies mirabilia: aut medici suscitabunt et confitebuntur tibi?

12. Numquid narrabit aliquis in sepulchro misericordiam tuam, et veritatem tuam in perditione?

13. Numquid cognoscentur in tenebris mirabilia tua: et justitia tua in terra oblivionis?

14. Et ego ad te Domine clamavi: et mane oratio mea præveniet te.

15. Ut quid Domine repellis orationem meam: avertis faciem tuam a me?

16. Pauper sum ego, et in laboribus a juventute mea: exaltatus autem, humiliatus sum et conturbatus.

17. In me transierunt iræ tuæ: et terrores tui conturbaverunt me.

18. Circumdederunt me sicut aqua tota die: circumdederunt me simul.

memberest no more: and they are cast off from thy hand.

6. They have laid me in the lower pit: in the dark places, and in the shadow of death.

7. Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

8. Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

9. I was delivered up, and came not forth: my eyes languished through poverty.

10. All the day I cried to thee, O Lord: I stretched out my hands to thee.

11. Wilt thou show wonders to the dead: or shall physicians raise to life, and give praise to thee?

12. Shall any one in the sepulchre declare thy mercy, and thy truth to destruction?

13. Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

14. But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

15. Lord, why castest thou off my prayer: why turnest thou away thy face from me?

16. I am poor, and in labors from my youth: and being exalted have been humbled and troubled.

17. Thy wrath hath come upon me: and thy terrors have troubled me.

18. They have come round about me like water all the day: they have compassed me about together.

19. Elongasti a me amicum, et proximum: et notos meos a miseria.	19. Friend and neighbor thou hast put far from me: and my acquaintance, because of misery.

1. "*Deus salutis meæ.*" God, from whom I look for my salvation

3. This verse agrees with what Jesus Christ said in the garden of Olives: *Tristis est anima mea usque ad mortem*—My soul is sorrowful even unto death (*Matt.* xxvi. 38). It is thus applied by St. Augustine.

4. "*Inter mortuos liber.*" Here the word *Liber* gives rise to different interpretations. St. Augustine applies it to Jesus Christ in two ways: first, in the sense of, Free from sin, in contrast with other men who are subject to death by reason of sin: *Inter peccatores solus sine peccato*—Though among sinners he himself alone without sin; and then in this sense that he died not through necessity, but only by an act of his free will. This second explanation is adopted by Bellarmine and Bossuet; it appears to me to be more adequate according to the letter in relation to Jesus Christ, typified under the person of David. But, speaking literally of the person of David, Mattei says that the words *Inter mortuos liber* signify: Separate from the other dead. He cites the example of king Azarias, who, on account of his leprosy, dwelt in a free house: *in domo libera* (4 *Kings*, xv. 5); that is, in a free house—*in domo separata* (2 *Parall.* xxvi. 21); and Josephus, the historian, attests that the same king when dead was also buried by himself in a place apart: *Seorsum solus sepultus est.* Hence Mattei, explaining this passage with regard to the person of David, renders it thus: I am reputed as separate even from the other dead, as though unworthy to remain amongst them.

5. "*Vulnerati.*" St. Jerome translates: *Interfecti*—Killed. "*De manu tua repulsi.*" That is, according to Bellarmine and Tirinus: Deprived of all help from Thee.

6. "*Posuerunt.*" St. Jerome translates: *Posuisti.* That is: Thou hast permitted that I should be deposed. "*In umbra mortis.*" St. Jerome translates: *In profundis.* According to Bellarmine, the sense is the same: he adds that the words *Umbra mortis* signify: A shadow so dense as it deprives of all light, like the shadow of death. He says, moreover, with St. Jerome,

that this verse, applied to Jesus Christ, may be understood of his descent in Limbo.

7. "*Furor.*" St. Augustine justly remarks that this word is better rendered by *Indignation*, because fury (wrath) is ordinarily found in those that have a troubled mind. "*Omnes fluctus tuos induxisti super me.*" Thou hast heaped upon me all the floods of ills.

8. This was truly accomplished in Jesus Christ when he was abandoned by his disciples: *Tunc discipuli omnes, relicto eo, fugerunt*—Then the disciples, all leaving him, fled (*Matt.* xxvi. 56). *Stabant autem omnes noti ejus a longe*—And all his acquaintance . . . stood afar off (*Luke*, xxiii. 49).

9. "*Traditus sum.*" I have been given up to the power of my enemies. "*Non egrediebar.*" That is, as Bellarmine explains: *Non volebam egredi.* I did not wish to withdraw myself, my Father having decreed that I should suffer for the salvation of men. "*Oculi mei languerunt præ inopia.*" That is, according to the same interpreter: My eyes have become faint, as if drained by reason of shedding tears.

10. To ask help according to what the Apostle says: *Preces supplicationesque, ad eum qui possit illum salvum facere a morte, cum clamore valido et lacrymis offerens* Who in the days of his flesh with a strong cry and tears offering up prayers and supplications to him that was able to save him from death (*Heb.* v. 7).[1]

12. "*Veritatem tuam.*" Thy fidelity to Thy promises. "*In perditione.*" After having lost his life.

13. Can the admirable prodigies of Thy goodness and justice be known in the darkness of the tomb and in this place of forgetfulness, to render Thee the homage that is due to Thee?[2]

14. "*Mane oratio mea præveniet te.*" I will not cease to present to Thee my prayers from the break of day.

15. This may be understood of the prayer that Jesus Christ made in the garden of Olives: *Transeat a me calix iste*—May this chalice pass from me; a prayer that his Father did not hear because our Redeemer wished effectively to die, to save

[1] This text well applies to the beginning of the psalm, as also to verses 9 and 10.

[2] On the subject of these three verses, 11, 12, and 13, one may see the Canticle of Ezechias, verse 13; and Psalm cxiii. 26.

man; for, says Bellarmine, had the Son prayed absolutely, the Father would certainly have heard him.[1]

16. "*Exaltatus autem, humiliatus sum et conturbatus.*" That is: No sooner have I received some relief than immediately I saw myself humbled and weighed down with afflictions.[2]

17. "*Conturbaverunt me.*" St. Jerome translates: *Oppresserunt me.* That is: I am crushed under the blows of Thy justice, on account of the rigor with which all the sins of men have deserved to be punished.

19. "*A miseria.*" According to the Hebrew: *Ab obscuritate, a tenebris.* Hence this explanation that Mattei gives with Marco Marino: *Tenebris se abdunt, ne videantur a me*—They hide themselves, not to be seen by me and obliged to help me in my misery.

Psalm IX., which is Psalm LXXXVIII. of the Psalter.

St. Jerome divides this psalm into three parts. The first recalls the promise, several times repeated, which God made to David to maintain always royalty in the family. The second teaches us that this promise was not entirely fulfilled in the sons according to the flesh, nor in the temporal kingdom of David. The third shows us the prophet sighing for the coming of the Messias, in whom all was to be fully realized, since he alone was to put an end to the tribulations of his people. This is the reason why the Church recites this psalm in the Office of Christmas.

1. Misericordias Domini in æternum cantabo.
2. In generationem et generationem annuntiabo veritatem tuam in ore meo.

1. The mercies of the Lord I will sing forever.
2. I will show forth thy truth with my mouth to generation and generation.

[1] In fact, the prayer of the Saviour was not absolute; for he added: *Verumtamen, non sicut ego volo, sed sicut tu*—Nevertheless, not as I will, but as Thou wilt (*Matt.* xxvi. 39). But the verse adapts itself better to this word that he uttered in his abandonment on the cross: *Deus meus! Deus meus! ut quid dereliquisti me?*—My God, my God, why hast thou forsaken me? (*Matt.* xxvii. 46.)

[2] The verse may also be understood in this sense: Jesus Christ spent the first thirty years of his life in the obscurity of a simple workman; but when he distinguished himself by his teaching and his miracles, he became an object of persecution till his death on the cross.

3. Quoniam dixisti: In æternum misericordia ædificabitur in cœlis: præparabitur veritas tua in eis.

4. Disposui testamentum electis meis, juravi David servo meo: usque in æternum præparabo semen tuum.

5. Et ædificabo in generationem, et generationem sedem tuam:

6. Confitebuntur cœli mirabilia tua Domine: etenim veritatem tuam in ecclesia sanctorum.

7. Quoniam quis in nubibus æquabitur Domino: similis erit Deo in filiis Dei?

8. Deus, qui glorificatur in consilio sanctorum: magnus et terribilis super omnes, qui in circuitu ejus sunt.

9. Domine Deus virtutum quis similis tibi? potens es Domine, et veritas tua in circuitu tuo.

10. Tu dominaris potestati maris: motum autem fluctuum ejus tu mitigas.

11. Tu humiliasti sicut vulneratum, superbum: in brachio virtutis tuæ dispersisti inimicos tuos.

12. Tui sunt cœli, et tua est terra, orbem terræ et plenitudinem ejus tu fundasti: Aquilonem, et mare tu creasti.

13. Thabor et Hermon in nomine tuo exultabunt: tuum brachium cum potentia.

14. Firmetur manus tua, et exaltetur dextera tua: justitia et judicium præparatio sedis tuæ.

15. Misericordia et veritas

3. For thou hast said: Mercy shall be built up forever in the heavens: thy truth shall be prepared in them.

4. I have made a covenant with my elect, I have sworn to David my servant: Thy seed will I settle forever.

5. And I will build up thy throne unto generation and generation.

6. The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

7. For who in the clouds can be compared to the Lord: *or* who among the sons of God shall be like to God?

8. God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.

9. O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

10. Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

11. Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

12. Thine are the heavens, and thine is the earth, the world and the fulness thereof thou hast founded: the north and the sea thou hast created.

13. Thabor and Hermon shall rejoice in thy name: thy arm is with might.

14. Let thy hand be strengthened, and thy right hand exalted: justice and judgment are the preparation of thy throne.

15. Mercy and truth shall go

præcedent faciem tuam: beatus populus, qui scit jubilationem.

16. Domine, in lumine vultus tui ambulabunt, et in nomine tuo exultabunt tota die: et in justitia tua exaltabuntur.

17. Quoniam gloria virtutis eorum tu es: et in beneplacito tuo exaltabitur cornu nostrum.

18. Quia Domini est assumptio nostra: et sancti Israel Regis nostri.

19. Tunc locutus es in visione sanctis tuis, et dixisti: Posui adjutorium in potente: et exaltavi electum de plebe mea.

20. Inveni David servum meum: oleo sancto meo unxi eum.

21. Manus enim mea auxiliabitur ei: et brachium meum confortabit eum.

22. Nihil proficiet inimicus in eo, et filius iniquitatis non apponet nocere ei.

23. Et concidam a facie ipsius inimicos ejus: et odientes eum in fugam convertam.

24. Et veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

25. Et ponam in mari manum ejus: et in fluminibus dexteram ejus.

26. Ipse invocabit me: Pater meus es tu: Deus meus, et susceptor salutis meæ.

27. Et ego primogenitum ponam illum excelsum præ regibus terræ.

28. In æternum servabo illi

before thy face: blessed is the people that knoweth jubilation.

16. They shall walk, O Lord, in the light of thy countenance: and in thy name they shall rejoice all the day: and in thy justice they shall be exalted.

17. For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

18. For our protection is of the Lord: and of our king the holy one of Israel.

19. Then thou spokest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

20. I have found David my servant: with my holy oil I have anointed him.

21. For my hand shall help him: and my arm shall strengthen him.

22. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.

23. And I will cut down his enemies before his face: and them that hate him I will put to flight.

24. And my truth and my mercy *shall be* with him: and in my name shall his horn be exalted.

25. And I will set his hand in the sea: and his right hand in the rivers.

26. He shall cry out to me: Thou art my father: my God, and the support of my salvation:

27. And I will make him my first-born, high above the kings of the earth.

28. I will keep my mercy for

misericordiam meam: et testamentum meum fidele ipsi.

29. Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cœli.

30. Si autem dereliquerint filii ejus legem meam: et in judiciis meis non ambulaverint:

31. Si justitias meas profanaverint: et mandata mea non custodierint:

32. Visitabo in virga iniquitates eorum: et in verberibus peccata eorum.

33. Misericordiam autem meam non dispergam ab eo: neque nocebo in veritate mea:

34. Neque profanabo testamentum meum: et quæ procedunt de labiis meis, non faciem irrita.

35. Semel juravi in sancto meo, si David mentiar: semen ejus in æternum manebit.

36. Et thronus ejus sicut sol in conspectu meo: et sicut luna perfecta in æternum: et testis in cœlo fidelis.

37. Tu vero repulisti et despexisti: distulisti Christum tuum.

38. Evertisti testamentum servi tui: profanasti in terra sanctuarium ejus.

39. Destruxisti omnes sepes ejus: posuisti firmamentum ejus formidinem.

40. Diripuerunt eum omnes transeuntes viam: factus est opprobrium vicinis suis.

41. Exaltasti dexteram deprimentium eum: lætificasti omnes inimicos ejus.

42. Avertisti adjutorium gla-

him forever: and my covenant faithful to him.

29. And I will make his seed to endure for evermore: and his throne as the days of heaven.

30. And if his children forsake my law: and walk not in my judgments:

31. If they profane my justices: and keep not my commandments:

32. I will visit their iniquities with a rod: and their sins with stripes.

33. But my mercy I will not take away from him: nor will I suffer my truth to fail:

34. Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

35. Once I have sworn by my holiness, I will not lie unto David: his seed shall endure forever.

36. And his throne as the sun before me, and as the moon perfect forever, and a faithful witness in heaven.

37. But thou hast rejected and despised: thou hast been angry with thy anointed.

38. Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

39. Thou hast broken down all his hedges: thou hast made his strength fear.

40. All that pass by the way have robbed him: he has become a reproach to his neighbors.

41. Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

42. Thou hast turned away

dii ejus: et non es auxiliatus ei in bello.

43. Destruxisti eum ab emundatione: et sedem ejus in terram collisisti.

44. Minorasti dies temporis ejus: perfudisti eum confusione.

45. Usquequo Domine avertis in finem: exardescet sicut ignis ira tua?

46. Memorare quæ mea substantia; numquid enim vane constituisti omnes filios hominum?

47. Quis est homo, qui vivet, et non videbit mortem: eruet animam suam de manu inferi?

48. Ubi sunt misericordiæ tuæ antiquæ Domine, sicut jurasti David in veritate tua?

49. Memor esto Domine opprobrii servorum tuorum: (quod continui in sinu meo) multarum gentium.

50. Quod exprobraverunt inimici tui Domine, quod exprobraverunt commutationem Christi tui.

51. Benedictus Dominus in æternum: fiat, fiat.

the help of his sword: and hast not assisted him in battle.

43. Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

44. Thou hast shortened the days of his time: thou hast covered him with confusion.

45. How long, O Lord, turnest thou away unto the end: shall thy anger burn like fire?

46. Remember what my substance is: for hast thou made all the children of men in vain?

47. Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

48. Lord, where are thy ancient mercies, according to what thou didst swear to David in thy truth?

49. Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

50. Wherewith thy enemies have reproached, O Lord, wherewith they have reproached the change of thy anointed.

51. Blessed be the Lord for evermore: So be it, so be it.

2. "*Veritatem tuam.*" According to the Hebrew: *Fidem tuam*—Thy fidelity to Thy promises.

3. "*In æternum misericordia ædificabitur.*" That is: Mercy shall be for us an eternal edifice of graces. "*Præparabitur.*" According to the Chaldee: *Stabilietur*—Shall be established. "*Veritas tua.*" That is: Thy fidelity, or the accomplishment of Thy promises.

4. "*Disposui testamentum.*" St. Jerome translates: *Percussi fœdus.* "*Electis meis.*" With my elect; namely, Abraham, Isaac, and the other Patriarchs, as is commonly understood by interpreters. "*Præparabo.*" St. Jerome translates: *Stabiliam.* God has promised (2 *Kings*, vii. 12) to intrust forever his king-

dom to the posterity of David, and this promise was verified in the person of Jesus Christ, as is taught by St. Jerome, St. Augustine, Theodoret, etc. Mattei observes very well that the kingdom of David was perpetuated in Jesus Christ, his descendant, who has continued and will continue eternally to maintain and to govern the spiritual empire of the Church.

5. That is: I will establish for thee a royal throne through all ages. Bellarmine justly remarks that this was properly verified only in our Saviour, of whom David was the figure.

6. "*Etenim.*" According to the Hebrew: *Et, Etiam.* "*Veritatem tuam.*" Thy fidelity to the promises that Thou hast made.

7. "*In nubibus.*" That is: In the heavens. "*In filiis Dei.*" According to the Chaldee: Among the angels.

8. "*Sanctorum.*" That is: Of the angels.

9. "*Veritas tua in circuitu tuo.*" That is: Thy faithfulness always accompanies Thee. Mattei understands this part of the verse thus: Thou art powerful; and therefore Thou dost promise much, and Thou art faithful to fulfil Thy promises.

10. "*Potestati maris.*" St. Jerome translates: *Superbiæ maris*—The pride of the sea.

11. "*Vulneratum.*" The Hebrew word signifies, according to Menochius: Mortally wounded. "*Superbum.*" In Hebrew: *Rahab.* That is: King Pharao, or else Egypt.[1] "*Dispersisti.*" Thou hast scattered Thine enemies by drowning them in the Red Sea, according to the interpretation of Bellarmine.

12. "*Aquilonem et mare.*" Bellarmine, Menochius, Lallemant, and Mattei, with Symmachus, hereby understand the North and the South.[2]

13. "*Thabor et Hermon.*" That is, as Lallemant explains: The East and the West.

14. "*Firmetur.*" St. Jerome translates: *Roboretur.* "*Præparatio.*" According to the Hebrew: *Basis;* or, according to St. Jerome's translation: *Firmamentum.*

15. "*Veritas.*" Fidelity to Thy promises. "*Præcedent faciem tuam.*" That is: Are always before Thy eyes. "*Beatus populus qui scit jubilationem.*" Happy the people that know

[1] See Psalm lxxxvi. 3.

[2] We find the same expressions in Psalm cvi. 3.

the joy that is felt in praising Thee! Thus Bellarmine, Menochius, Tirinus, and Bossuet.

16. That is, according to Bellarmine and Menochius: Those that praise Thee shall walk in the light of Thy grace, in following the way of Thy precepts; they shall exult with joy all the day long in celebrating Thy name; and Thy justice, which will never fail to recompense Thy servants, will elevate them to a higher degree of perfection.

17. Thou art the glory of their virtue, since all their vigor comes from Thy grace, and not from their own works; and it is only by Thy good pleasure that our strength will be raised against the enemy. "*Inbeneplacito tuo exaltabitur.*" St. Jerome translates: *In voluntate tua elevabis*—In Thy will shalt Thou raise up. "*Cornu.*" According to the Chaldee: *Robur*—Our strength.

18. "*Assumptio.*" St. Jerome translates: *Protectio.*

19. "*Sanctis tuis.*" To ye holy prophets. According to the Hebrew: *Sancto tuo;* which may be understood of the prophet Samuel; but Malvenda, Lallemant, and Mattei say that the other prophets may also be very well understood in accordance with the Vulgate.[1] "*In potente.*" In a mighty man, who is David. "*Exaltavi.*" I have raised him to the throne.

20. "*Unxi eum.*" I have anointed him, or I will cause him to be anointed as king of Israel; as was done by the ministry of Samuel (1 *Kings*, xvi. 13).

24. "*Veritas mea.*" My fidelity to my promises. "*In nomine meo.*" That is: By my help. The interpreters say that the expressions of this verse and of the following verses apply better to the person of Jesus Christ.

25. That is: I will give him the dominion of the sea and of the rivers. If one wishes to apply to David this verse, one may understand by the Sea the Persian Gulf, the Arabian Gulf, or the Red Sea, and the whole Erythræan Sea, where the Edomites, the Amalekites, and the Arabs, all tributaries of David, lived; and by the rivers, the Euphrates, the Orontes, and others sub-

[1] Some interpreters translate the Hebrew in the singular; but St. Jerome translates it in the plural, and Bellarmine says: *In græco habetur:* "*Filiis tuis;*" *sed Sanctus Hieronymus, in Epistola ad Suniam et Fretellam, dicit omnes interpretes vertisse:* "Sanctis tuis," *ut habetur in hebræo.*

ject to David, when he took Syria, Mesopotamia, and Damascus. But Maldonatus, Bellarmine, Menochius, and many others apply the verse better to Jesus Christ, of whom David was the figure, and to whom God made subject the seas, the rivers, and the whole earth.

26. Jesus Christ, speaking of God, calls him his Father, as to his divinity, and his God, his Saviour, as to his humanity. Such is the explanation given by Bellarmine and Menochius.

27. Bellarmine and Menochius say that Jesus Christ as God is the only Begotten, and that as man he is the First-born, because he was the Head of the predestined (*Eph.* i.). Others apply this verse to the person of David. Mattei justly remarks that in the spiritual sense the expressions in the verse are fully verified only in Jesus Christ.

28. St. Augustine also applies this verse to the person of Jesus Christ, saying: *Propter ipsum fidele testamentum;* which means that God on account of the merits of Jesus Christ kept his promise to save mankind. But others commonly apply it to David in this sense: I will be faithful to him in the promise that I have made him; namely, to give him a Son who shall be Jesus Christ, through whom his reign shall become eternal. This promise was made to David by the prophet Nathan (2 *Kings*, vii. 12). Such is the explanation given by Bellarmine and Menochius.

29. This verse corresponds to what we read in the Gospel: *Dabit illi Dominus Deus sedem David, patris ejus; et regnabit in domo Jacob in æternum, et regni ejus non erit finis*—The Lord shall give unto him the throne of David, his father; and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end (*Luke*, i. 32, 33). It also corresponds to the prophecy of Isaias: *Super solium David et super regnum ejus sedebit, ut confirmet illud, et corroboret in judicio et justitia, a modo et usque in sempiternum*—He shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever (*Is.* ix. 7). Jesus Christ was, in fact, to reign over all Israel and over the whole earth; not, indeed, with a temporal rule, which it was not his will to exercise, but with a spiritual rule, of which the earthly kingdom of David was a figure. Hence the verse may be thus explained: I will preserve his race by giving him

the Messias for his son, through Whom I will make his throne to endure as long as the heavens; that is, forever. Gordona here remarks that the temporal reign of David ended under Jechonias; whence, he says, this promise of an eternal kingdom can be understood only of Jesus Christ typified by David.

32. The Lord threatens the rod and stripes, and not the sword and death, to show that he will come as a father to correct, and not as an executioner to take their life.

33. "*Misericordiam autem meam non dispergam ab eo.*" That is, the offence that the descendants of David will inflict upon me will not prevent me from keeping my promise of causing the Messias to be born in his family. "*Neque nocebo in veritate mea.*" According to the Hebrew: *Non mentiar in veritate mea*—I will not fail in the promise that I have made to him.

35. "*Juravi in sancto meo.*" Mattei observes that this is a recognized expression in Scripture; thus we read: *Juravit Dominus Deus in sancto suo*—The Lord God hath sworn by his holiness (*Amos*, iv. 2). "*Si David mentiar.*" The same interpreter says that in the imprecatory oaths the Hebrews left the second part of the imprecation to be understood; so that *Si mentiar* means the same as *Non mentiar;* it is as if God said: If I lie, I am no longer God. "*Semen ejus in æternum manebit.*" His posterity shall never come to an end, since Jesus Christ shall reign for all eternity.

36. "*Testis in cælo fidelis.*" That is, according to Bellarmine and Menochius: Like the rainbow which appears in heaven as a faithful witness of the peace which God wishes to keep with men (*Gen.* ix. 16). But Lallemant explains it thus: This throne placed in heaven for the Son of David shall be there forever, a faithful witness of the truth of my promises.

37.[1] "*Distulisti Christum tuum.*" Thou hast deferred sending the Messias whom Thou hast promised. St. Augustine says in regard to this passage: *Ergo, Domine, non imples quod promisisti*—Art Thou not, Lord, going to fulfil what Thou hast promised? He then adds: *Manet omnino, Deus, quod promisisti; nam Christum tuum non abstulisti, sed distulisti*—Thou

[1] Here begins the second part of the psalm: the prophet puts the calamities in juxtaposition with the promises in order to touch the heart of God and obtain mercy.

still keepest Thy promise, for Thou hast not cast off Thy Christ, but Thou hast delayed him.

38. "*Sanctuarium.*" According to the Hebrew: *Diadema.* The verse is thus explained: It seems as if Thou hast revoked the covenant and the promise Thou hast made to Thy servant David; for Thou hast permitted Thy sanctuary to be profaned on earth, by allowing the crown to pass into the hands of a Gentile king, who has seized upon the throne. This happened when Jechonias and Sedecias, descendants of David, were taken captive. But St. Augustine, Bede, Cassiodorus, and others, apply this text to the destruction of Jerusalem by Titus.

39. "*Destruxisti omnes sepes ejus.*" Thou hast willed all the walls of the kingdom of David to be ruined, so that it remained as a vineyard without hedges. "*Posuisti firmamentum ejus formidinem.*" According to the Hebrew: *Posuisti in munitionibus ejus formidinem;* or, according to the translation of St. Jerome: *Posuisti munitiones ejus pavorem.* That is: Thou hast set fear in the place of the fortresses of the kingdom. Thus Lallemant explains it: *Fecisti ut in locum munitionis succederet formido*—Thou hast caused terror to take the place of defence.

41. "*Exaltasti dexteram.*" Thou hast increased the strength, the power.

42. St. Augustine, applying this passage to the destruction of the Jewish people, and to the ruin of their kingdom for having put to death Jesus Christ, exclaims: *Terram perdidit, pro qua Dominum occidit!*—It has lost that land for which it killed the Lord!

43. We translate this verse as Father Lallemant[1] does. But St. Augustine explains differently the words "*Destruxisti eum ab emundatione;*" he says that the Jews not believing in Jesus Christ remained deprived of the grace which would have purified them: *Soluti sunt ab emundatione;* for faith alone was able to purify their hearts from their sins.

44. "*Minorasti dies temporis ejus.*" St. Augustine says that

[1] Bellarmine says that the Hebrew text is more clear; he translates it litterally thus: *Cessare fecisti munditiam ejus; et thronum ejus in terram destruxisti*—Thou hast made his comeliness (brightness or glory) to cease, and hast brought down his throne to the ground. By *Munditiam* he understands the splendor of the royal ornaments.

the Jews believed that their kingdom would last forever: *Putabant se in æternum regnaturos.*

45.[1] "*Avertis.*" According to the Hebrew: *Absconderis*—Wilt Thou hide Thyself? "*In finem?*" Is it to be until our ruin is complete? The sense of the verse is: How long, O Lord, wilt Thou refuse to look graciously upon us? Is Thy anger, then, like fire, which is not quenched until it has utterly consumed whatsoever it lays hold of? Thus Lallemant explains the words with Bellarmine.

46. "*Memorare quæ mea substantia.*" Bellarmine thus translates the Hebrew: *Memorare ego quanti temporis sim*—Consider how short the time is that remains for me to live. St. Augustine, explaining these words with reference to Jesus Christ, makes David say: Remember, O Lord, what is my substance, that is, that Thy Son is to take flesh from my blood.

48. "*In veritate tua.*" That is, according to Thy fidelity.

49. "*Quod continui in sinu meo.*" Mattei explains: *Quibus opprobriis plenus est sinus meus*—Of which reproach my own heart is full.

50. "*Commutationem.*" According to the Hebrew: *Claudicationem*—Limping. That is: Thy enemies, O Lord, upbraid us, and for what? Because Thy Christ, or the Messias, comes limping with too slow a pace. When the Gentiles insulted the Jews, the latter answered them that the Messias would soon come to deliver them from their miseries; but the Gentiles, continuing their reproaches, rejoined: How is this? Is your Messias lame, that he never arrives?

51. That is: But may the Lord be blessed forever, for he cannot fail in his promises; let us, then, humbly pray to him to accomplish with all speed the promise that he has made to send us the Saviour.[2]

Psalm X., which is Psalm XCIII. of the Psalter.

The subject of this psalm is the Providence of God, attentive to the punishing of the wicked and to the rewarding of the just; although, by

[1] The beginning of the prayer to hasten the coming of the Messias, and the accomplishment of the divine promises.

[2] This conclusion of the psalm, says Canon Gaume, shows that in the complaints of the prophet there was neither impatience nor murmuring;

a judgment full of wisdom, it often happens that the wicked prosper in this world and the just are afflicted. The first fourteen verses of this psalm show us the just who are afflicted and who lament in seeing the prosperity of the wicked. The psalmist rebukes the just for their little faith, and exhorts them to be patient and to put their trust in God.

1. DEUS ultionum Dominus Deus ultionum libere egit.

2. Exaltare qui judicas terram: redde retributionem superbis.

3. Usquequo peccatores Domine: usquequo peccatores gloriabuntur.

4. Effabuntur, et loquentur iniquitatem: loquentur omnes, qui operantur injustitiam?

5. Populum tuum Domine humiliaverunt: et hereditatem tuam vexaverunt.

6. Viduam, et advenam interfecerunt: et pupillos occiderunt.

7. Et dixerunt: Non videbit Dominus, nec intelliget Deus Jacob.

8. Intelligite insipientes in populo: et stulti aliquando sapite.

9. Qui plantavit aurem, non audiet? aut qui finxit oculum, non considerat?

10. Qui corripit gentes, non arguet: qui docet hominem scientiam?

11. Dominus scit cogitationes hominum, quoniam vanæ sunt.

12. Beatus homo, quem tu erudieris Domine: et de lege tua docueris eum.

1. THE Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2. Lift up thyself, thou that judgest the earth: render a reward to the proud.

3. How long shall the wicked, O Lord: how long shall the wicked make their boast?

4. *How long* shall they utter, and speak wrong things? *How long* shall all the workers of iniquity talk?

5. Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6. They have slain the widow and the stranger: and they have murdered the fatherless.

7. And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8. Understand, ye senseless among the people: and, you fools, be wise at last.

9. He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

10. He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11. The Lord knoweth the thoughts of men, that they are vain.

12. Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

we see in them an unreserve full of confidence in the wisdom and good pleasure of God.

13. Ut mitiges ei a diebus malis: donec fodiatur peccatori fovea.

14. Quia non repellet Dominus plebem suam: et hereditatem suam non derelinquet:

15. Quoadusque justitia convertatur in judicium: et qui juxta illam omnes qui recto sunt corde.

16. Quis consurget mihi adversus malignantes? aut quis stabit mecum adversus operantes iniquitatem?

17. Nisi quia Dominus adjuvit me: paulominus habitasset in inferno anima mea.

18. Si dicebam: Motus est pes meus: misericordia tua Domine adjuvabat me.

19. Secundum multitudinem dolorum meorum in corde meo: consolationes tuæ lætificaverunt animam meam.

20. Numquid adhæret tibi sedes iniquitatis: qui fingis laborem in præcepto?

21. Captabunt in animam justi: et sanguinem innocentem condemnabunt.

22. Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meæ.

23. Et reddet illis iniquitatem ipsorum: et in malitia eorum disperdet eos: disperdet illos Dominus Deus noster.

13. That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14. For the Lord will not cast off his people: neither will he forsake his own inheritance.

15. Until justice be turned into judgment: and they that are near it are all the upright in heart.

16. Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

17. Unless the Lord had been my helper: my soul had almost dwelt in hell.

18. If I said: My foot is moved: thy mercy, O Lord, assisted me.

19. According to the multitude of my sorrows in my heart: thy comforts have given joy to my soul.

20. Doth the seat of iniquity stick to thee: who framest labor in commandment?

21. They will hunt after the soul of the just: and will condemn innocent blood.

22. But the Lord is my refuge: and my God the help of my hope.

23. And he will render them their iniquity: and in their malice he will destroy them: *yea* the Lord our God will destroy them.

1. The Lord is the God of vengeance, that is, he that punishes crimes; he punishes them, and there is no one that can prevent him from doing so. In the Hebrew this verse is in the imperative mood, and St. Jerome thus translates it: *Deus ultionum, Domine, Deus ultionum ostendere*—O Lord, God of vengeance, show the power That thou hast of punishing the wicked.[1]

[1] God has reserved vengeance to himself: *Mea est ultio.* (Saturday at Lauds, Canticle of Moses, v. 50; or *Deut.* xxxii. 35.) *Mihi vindicta; ego retribuam* (*Rom.* xii. 19).

2. "*Exaltare.*" That is: Let Thy all-powerful justice be known.[1] St. Augustine here remarks that the prophet, under the imperative form, is simply predicting. He says: *Prophetia est prædicentis, non audacia jubentis*—The prophecy of one that predicts, not the presumptuousness of one that commands.

5. "*Humiliaverunt.*" According to the Hebrew: *Attriverunt.* That is: They have oppressed and tormented this people who are Thy inheritance.

6. That is: They did not hesitate to put to death all those that they found before them: the widows, the orphans, and even strangers whom they did not know.

7. "*Nec intelliget Deus Jacob.*" According to St. Augustine: *Deus nec advertit ut sciat*—God does not pay attention to know these things.

9. "*Plantavit.*" That is: Has formed.[2] "*Considerat.*" St. Jerome translates: *Videbit*—Shall he not see?

10. "*Corripit.*" St. Jerome and St. Augustine translate: *Erudit*—Instructs. "*Qui docet hominem scientiam.*" St. Augustine says: *Ipse non scit, qui te fecit scire?*—Does he not know who made thee know?

11. "*Vanæ.*" Vain: or, as Mattei prefers, Evil; he says that in the language of the Bible vanity means sin.

12, 13. "*Ut mitiges ei.*" According to the Hebrew: *Ut quietem des illi*—That Thou mayest give him rest; or, according to St. Jerome's translation: *Ut quiescat*—That he may rest. Hence it is thus explained: Happy he whom thou dost instruct, so as to mitigate his pain in the time of tribulation. "*Fovea.*" The pit of the grave, that is, death; this signifies that the sinner, though he is not afflicted in this life, yet has to die.

14. "*Plebem suam, et hereditatem suam.*" His people who

[1] "*Superbis.*" That is: To the proud that refuse to humble themselves to do penance.

[2] Bellarmine and Gaume admire this expression: *Plantavit aurem.* In fact it is an image that well shows on one side the hand of the author of nature, and on the other the organ of hearing buried in the head with its numerous sinuosities, like the plant that extends its tortuous roots into the bosom of the earth.

are faithful to him, and his inheritance which is the same faithful people. (See verse 7.)

15. Different interpretations are given to this verse; but the following appears to me clear: God does not abandon his faithful servants until justice is resolved into judgment, and according to the same justice, all those that are upright in heart shall be judged. This sense seems to me to be that of St. Jerome's translation, although it is expressed in different terms, namely: *Quoniam ad justitiam revertetur judicium, et sequentur illud omnes recti corde*—Because judgment shall return to justice, and all the upright in heart shall follow it (that is, judgment).

16. "*Consurget mihi . . . Stabit mecum.*" St. Jerome repeats: *Stabit pro me*—Will stand up for me.

17. "*In inferno.*" St. Augustine understands thereby the real hell of the damned; he thus explains: *Prope rueram in illam fossam quæ paratur peccatoribus*—I was on the point of falling into the pit which is prepared for sinners.

18. "*Motus est pes meus.*" That is: I am in danger of falling.

20. That is: Wouldst Thou have a throne like that of unjust judges, Thou who feignest or imaginest that Thy precepts are accomplished only with labor and irksomeness? Estius says that here in the Hebrew the word "*Laborem,*" signifies Affliction. So also Bellarmine, whose explanation seems to be the best.

Psalm XI., which is Psalm XCV. of the Psalter.

We see, according to 1 *Paral.* xvi. 7–36, that David composed this psalm when the Ark was transferred from the house of Obededom to the Tabernacle erected on Mount Sion, which is the figure of our holy Church. In this psalm the Jews are exhorted to praise the Lord, and especially are Christians called on to serve Jesus Christ With St. Jerome, St. Augustine, St. Ambrose, and with the generality of interpreters, Bellarmine says that David in this psalm aimed chiefly at foretelling the coming of the Messias and the establishment of his kingdom.[1]

1. Cantate Domino canticum novum: cantate Domino omnis terra.

2. Cantate Domino, et benedicite nomini ejus: annuntiate de die in diem salutare ejus.

1. Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

2. Sing ye to the Lord and bless his name: show forth his salvation from day to day.

[1] The two following psalms refer to the same subject.

3. Annuntiate inter Gentes gloriam ejus, in omnibus populis mirabilia ejus.

4. Quoniam magnus Dominus et laudabilis nimis: terribilis est super omnes deos.

5. Quoniam omnes dii Gentium dæmonia: Dominus autem cœlos fecit.

6. Confessio, et pulchritudo in conspectu ejus: sanctimonia, et magnificentia in sanctificatione ejus.

7. Afferte Domino patriæ gentium, afferte Domino gloriam et honorem: afferte Domino gloriam nomini ejus.

8. Tollite hostias, et introite in atria ejus: adorate Dominum in atrio sancto ejus.

9. Commoveatur a facie ejus universa terra: dicite in Gentibus quia Dominus regnavit.

10. Etenim correxit orbem terræ, qui non commovebitur: judicabit populos in æquitate.

11. Lætentur cœli, et exultet terra, commoveatur mare, et plenitudo ejus: gaudebunt campi, et omnia, quæ in eis sunt.

12. Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit: quoniam venit judicare terram.

13. Judicabit orbem terræ in æquitate, et populos in veritate sua.

3. Declare his glory among the Gentiles, his wonders among all people.

4. For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

5. For all the Gods of the Gentiles are devils: but the Lord made the heavens.

6. Praise and beauty are before him: holiness and majesty in his sanctuary.

7. Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honor: bring to the Lord glory unto his name.

8. Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

9. Let all the earth be moved at his presence: Say ye among the Gentiles: The Lord hath reigned.

10. For he hath corrected the world, which shall not be moved: he will judge the people with justice.

11. Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof: the fields and all things that are in them shall be joyful.

12. Then shall all the trees of the woods rejoice before the face of the Lord, because he cometh: because he cometh to judge the earth.

13. He shall judge the world with justice: and the people with his truth.

2. "*Salutare ejus.*" According to the Hebrew: *Salutem ejus;* and the Chaldee: *Redemptionem ejus.* That is: The salvation that he has procured us by Redemption.

5. "*Dæmonia.*" According to the Hebrew: *Dii vani, falsi, nihil*—Vain, false gods, nothing.

6. "*Confessio et pulchritudo in conspectu ejus.*" According to the Hebrew: *Gloria et decor coram eo;* and Mattei says that in the Bible the word *Confessio* is taken for the praise that is given to God.[1] "*In sanctificatione ejus.*" Mattei understands: *In ipso Sancto*—In him the Holy One by essence. We may also translate these words according to the Hebrew: *In sanctuario ejus,*—In his Temple, or Tabernacle.

7. "*Patriæ gentium.*" Estius, according to the Hebrew, says that we should read: *Familiæ gentium.* So also Menochius. Tirinus, and others, with St. Jerome, who translates: *Familiæ populorum.*

8. "*Hostias.*" Bellarmine and Menochius say that the Hebrew word denotes an unbloody offering, and especially one made of flour; this points to the Holy Eucharist. Jansenius of Ghent, Tirinus, Rotigni, Sa, and others, make the same remark.

9. "*Commoveatur.*" St. Jerome translates: *Paveat.* "*Regnavit.*" St. Justin (*Dial. cum Tryph.*), St. Augustine, and St. Leo read: *Regnavit a ligno*—Hath reigned from the wood. But the Church no longer uses this version, except in the hymn *Vexilla Regis,* in which she sings: *Regnavit a ligno Deus.*

10. "*Correxit.*" According to the Hebrew and the Chaldee: *Firmavit*—Has made firm, or established.[2]

11. "*Plenitudo ejus.*" All that is in the sea, as the islands, the fishes, etc. "*Omnia quæ in eis sunt.*" All that is found in the fields, as the flocks and herds, the plants, etc.

13. "*In æquitate . . . In veritate sua.*" That is: With an exact judgment as regards the good and the wicked.

Psalm XII., which is Psalm XCVI. of the Psalter.

According to Xavier Mattei, the holy Fathers saw in this psalm the announcement of the first and the second coming of the Redeemer. Hence the psalm is chiefly to be understood in the spiritual sense.

[1] See Psalm ciii. 2.

[2] See Psalm xcii. 2. We may here understand the creation; this is well expressed by the word *Firmavit*, or *Fundavit* (1 *Paral.* xvi. 30); but if we apply the verse to the spiritual kingdom of Jesus Christ, and to the reformation of manners accomplished by the evangelical law, the word *Correxit* suits perfectly.

1. DOMINUS regnavit, exultet terra: lætentur insulæ multæ.

2. Nubes, et caligo in circuitu ejus: justitia, et judicium correctio sedis ejus.

3. Ignis ante ipsum præcedet, et inflammabit in circuitu inimicos ejus.

4. Illuxerunt fulgura ejus orbi terræ: vidit, et commota est terra.

5. Montes sicut cera fluxerunt a facie Domini: a facie Domini omnis terra.

6. Annuntiaverunt cœli justitiam ejus: et viderunt omnes populi gloriam ejus.

7. Confundantur omnes qui adorant sculptilia: et qui gloriantur in simulacris suis.

8. Adorate eum omnes Angeli ejus: audivit, et lætata est Sion.

9. Et exultaverunt filiæ Judæ, propter judicia tua Domine:

10. Quoniam tu Dominus altissimus super omnem terram: nimis exaltatus es super omnes deos.

11. Qui diligitis Dominum, odite malum: custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

12. Lux orta est justo, et rectis corde lætitia.

13. Lætamini justi in Domino: et confitemini memoriæ sanctificationis ejus.

1. THE Lord hath reigned, let the earth rejoice; let many islands be glad.

2. Clouds and darkness *are* round about him: justice and judgment *are* the establishment of his throne.

3. A fire shall go forth before him, and shall burn his enemies round about.

4. His lightnings have shone forth to the world: the earth saw, and trembled.

5. The mountains melted like wax, at the presence of the Lord: at the presence of the Lord all the earth.

6. The heavens declared the justice: and all people saw his glory.

7. Let them be all confounded that adore graven things: and that glory in their idols.

8. Adore him, all ye his Angels: Sion heard, and was glad.

9. And the daughters of Juda rejoiced; because of thy judgments, O Lord:

10. For thou Lord art most high Lord over all the earth: thou art exalted exceedingly above all gods.

11. You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

12. Light is risen to the just, and joy to the right of heart.

13. Rejoice, ye just in the Lord: and give praise to the remembrance of his holiness.

1. That is: Behold, the Lord has come to govern and to judge the world; let them all, the inhabitants of the earth, rejoice.

2. "*Correctio.*" According to the Hebrew: *Firmamentum;*

which signifies that the firmness of his tribunal will consist in the justice of his judgments.[1]

3. Fire will consume everything on the last day according to what St. Peter says: *Terra autem, et quæ in ipsa sunt opera, exurentur*—The earth and the works that are in it shall be burnt (2 *Peter*, iii. 10).

7. "*In simulacris suis.*" In the protection of the idols that they invoke.

8. "*Audivit, et lætata est Sion.*" Sion, the faithful people, the Church, hearing of these things was full of joy, according to the invitation given in verse 1.

9. "*Filiæ Judæ.*" The same faithful people. "*Propter judicia tua.*" Knowing that Thou art to judge the world.

10. "*Omnes deos.*" That is, according to Mattei: All the judges of the earth.

11. "*Sanctorum suorum.*" Of his servants. "*De manu peccatoris.*" According to the Hebrew: *De manu impiorum*—From the hands of the ungodly.

12. The gift of light is granted to the just man, and that of joy to all those that are right of heart.

13. "*Confitemini memoriæ sanctificationis ejus.*" Praise him, ever mindful of the gift of sanctification which you have received from him.

[1] The following may be the idea of this verse and of the rest of the psalm: The Lord will at first appear enveloped in obscurity, like the sun when hidden by the clouds; yet he will govern all with a sovereign justice which he will manifest by showing himself in his justice at the last day.

Saturday at Matins.

PSALM I., WHICH IS PSALM XCVII. OF THE PSALTER.

The prophet thanks God for having delivered his people from captivity: he at the same time foretells in a figurative sense the coming of Jesus Christ and the Redemption of mankind.

1. CANTATE Domino canticum novum: quia mirabilia fecit.

2. Salvavit sibi dextera ejus, et brachium sanctum ejus.

3. Notum fecit Dominus salutare suum: in conspectu gentium revelavit justitiam suam.

4. Recordatus est misericordiæ suæ, et veritatis suæ domui Israel.

5. Viderunt omnes termini terræ salutare Dei nostri.

6. Jubilate Deo omnis terra: cantate, et exultate, et psallite.

7. Psallite Domino in cithara, in cithara et voce psalmi: in tubis ductilibus, et voce tubæ corneæ.

8. Jubilate in conspectu Regis Domini: moveatur mare, et plenitudo ejus: orbis terrarum, et qui habitant in eo.

9. Flumina plaudent manu, simul montes exultabunt a conspectu Domini: quoniam venit judicare terram.

10. Judicabit orbem terrarum in justitia, et populos in æquitate.

1. SING ye to the Lord a new canticle: because he hath done wonderful things.

2. His right hand hath wrought for him salvation: and his arm *is* holy.

3. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

4. He hath remembered his mercy and his truth toward the house of Israel.

5. All the ends of the earth have seen the salvation of our God.

6. Sing joyfully to God, all the earth: make melody, rejoice and sing.

7. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm: with long trumpets, and sound of cornet.

8. Make a joyful noise before the Lord *our* king: let the sea be moved and the fulness thereof: the world and they that dwell therein.

9. The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord: because he cometh to judge the earth.

10. He shall judge the world with justice, and the people with equity.

1. "*Quia mirabilia fecit.*" For the marvels that he has wrought in behalf of his servants.

2. This verse may well be applied to Jesus Christ. "*Sibi.*" Bellarmine says that this word, according to the Hebrew, is to be understood as if it were *Ipsa;* which gives this meaning: It is his own right hand that has saved the world. But St. Augustine refers the pronoun *Sibi* to Jesus Christ, as to the end proposed, thus: Christ has saved men for himself, that is, for his own glory. "*Et brachium sanctum ejus.*" And all has been the work of his own holy arm.[1]

3. "*Salutare suum.*" The salvation that he has provided for the world. "*Revelavit justitiam suam*" He has by means of his apostles manifested his justice, that is, his fidelity in the accomplishment of the promised Redemption.

4. God is said to remember when he fulfils a promise that he has made; now he had promised the people of Israel to come to save mankind; and he remembered his mercy and his fidelity by accomplishing this promise.

7. "*Voce psalmi.*" That is, as explained by Bellarmine, Menochius, and Lallemant: *Sonitu psalterii*—With the sound of the psaltery. "*Ductilibus.*" Menochius thus explains them: *Mettalicis, ex laminibus malleo ductis*—Long, straight, metal trumpets shaped and attuned by the hammer.

9. "*Plaudent manu.*" As one does to praise any one. "*Judicare.*" To govern by excellent laws.

10. "*In æquitate.*" According to the Hebrew, as Bellarmine remarks: *In rectitudine*—Rectitude, or righteousness.

Psalm II., which is Psalm XCVIII. of the Psalter.

David invites his people to come to praise and invoke God on the Mount Sion. Now the Mount Sion is a figure of the Catholic Church, in the bosom of which we should invoke and praise Jesus Christ.

1. Dominus regnavit, irascantur populi: qui sedet super Cherubim, moveatur terra.

1. The Lord hath reigned, let the people be angry: he that sitteth on the Cherubim, let the earth be moved.

[1] Bellarmine explaining the word *Sanctum* says that it gives us to understand that the work is accomplished, not by the material force of the arm, but by a spiritual force; in fact, Jesus Christ has not crushed the enemy of our salvation by corporal arms or forces, but by his char-

2. Dominus in Sion magnus: et excelsus super omnes populos.

3. Confiteantur nomini tuo magno: quoniam terribile, et sanctum est: et honor regis judicium diligit.

4. Tu parasti directiones: judicium et justitiam in Jacob tu fecisti.

5. Exaltate Dominum Deum nostrum, et adorate scabellum pedum ejus: quoniam sanctum est.

6. Moyses, et Aaron in sacerdotibus ejus: et Samuel inter eos, qui invocant nomen ejus.

7. Invocabant Dominum, et ipse exaudiebat eos: in columna nubis loquebatur ad eos.

8. Custodiebant testimonia ejus: et præceptum quod dedit illis.

9. Domine Deus noster tu exaudiebas eos: Deus tu propitius fuisti eis, et ulciscens in omnes adinventiones eorum.

10. Exaltate Dominum Deum nostrum, et adorate in monte sancto ejus: quoniam sanctus Dominus Deus noster.

2. The Lord *is* great in Sion: and high above all peoples.

3. Let them give praise to thy great name: for it is terrible and holy: and the king's honor loveth judgment.

4. Thou hast prepared directions: thou hast done judgment and justice in Jacob.

5. Exalt ye the Lord our God, and adore his foot-stool: for it is holy.

6. Moses and Aaron among his priests: and Samuel among them that call upon his name.

7. They called upon the Lord, and he heard them: he spoke to them in the pillar of the cloud.

8. They kept his testimonies, and the commandment which he gave them.

9. Thou didst hear them, O Lord, our God: thou wast a merciful God to them: and taking vengeance on all their inventions.

10. Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

1. The Lord has established his reign in spite of the idolatrous nations who are enraged thereat. He has his throne above the Cherubim, however much the earth be thereby troubled; this signifies that no one can resist his power.

3. Let all praise and fear Thy great name; for it is terrible on account of its power and its sanctity, and the honor of a king, that is, his dignity, his authority, requires him to love justice, that is, to exercise righteous judgment by rendering to every one according to his deserts.

4. Thou hast established righteous laws for the direction of

ity, his patience, his humility, his obedience, the merits of his holy life, the shedding of his precious blood, and his death on the cross.

the conduct of men, as Thou hast shown in the midst of the people of Israel, exercising justice and judgment, that is, judging always according to judgment.

5. "*Scabellum pedum ejus.*" They invoked the Lord before the holy Ark. "*In columna nubis.*" According to St. Augustine, by the column of fire we must understand the obscure language that the Lord used.[1]

8. "*Testimonia ejus.*" That is, according to Bellarmine: All the precepts given in common to all. "*Præceptum quod dedit illis.*" The special precept that he had given them, namely, to govern and to instruct the people.

9. "*Propitius fuisti eis, et ulciscens in omnes adinventiones eorum.*" St. Augustine and Menochius give this explanation: Thou wast propitious to them in pardoning the people for their sake, but without letting go unpunished the injuries and the calumnies that they had to suffer from this people. Bellarmine says that these two interpretations are probable.

10. "*Sanctus Dominus Deus.*" God is holy by essence, and consequently worthy of every homage.

Psalm III., which is Psalm XCIX. of the Psalter.[2]

The royal prophet exhorts the faithful to praise God and to thank him first for having created us; then for having given us for our mother this holy Church which nourishes her children as young and tender sheep.

1. Jubilate Deo omnis terra: servite Domino in lætitia.
2. Introite in conspectu ejus, in exultatione.
3. Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

1. Sing joyfully to God, all the earth: serve ye the Lord with gladness.
2. Come in before his presence with exceeding great joy.
3. Know ye that the Lord he is God: he made us, and not we ourselves.

[1] God was regarded as seated on the wings of Cherubim, stretched out over the Propitiatory or Mercy-seat (2 *Kings*, vi. 2). Hence the Ark is called God's foot-stool (1 *Par.* xxviii. 2). But according to several Fathers, the prophet could also have had in view another holy Ark, another foot-stool of God, yet more worthy of our adoration, namely, the Humanity of Jesus Christ personally united with the Divinity.

[2] For Psalm XCI.—*Bonum est*—which is sometimes said instead of the above, see Saturday at Lauds.

4. Populus ejus, et oves pascuæ ejus: introite portas ejus in confessione, atria ejus in hymnis: confitemini illi.

5. Laudate nomen ejus: quoniam suavis est Dominus, in æternum misericordia ejus, et usque in generationem et generationem veritas ejus.

4. *We are* his people and the sheep of his pasture:
Go ye into his gates with praise, into his courts with hymns: and give glory to him.
5. Praise ye his name: for the Lord is sweet, his mercy endureth forever, and his truth to generation and generation.

1. All ye people of the earth, let all your joy be to praise your God, and to serve him as is meet.

3. Have always before the eyes of your mind that the Lord is the true God; we did not of ourselves come into the world, nor did we make ourselves; it is he that gave us being.

4. "*Introite portas ejus in confessione.*" Enter, therefore, the gates of his tabernacle, by confessing yourselves unworthy to stand in his presence. "*Confitemini illi.*" Acknowledge that all that you have has come from his beneficent hand.

5. "*Veritas ejus.*" The truth of his teachings and of his promises.

Psalm IV., which is Psalm C. of the Psalter.

David here gives excellent instructions to those that govern, and particularly to princes how they should live well. Also, every father of a family will find in this psalm rules for his conduct.

1. Misericordiam et judicium cantabo tibi Domine:
2. Psallam, et intelligam in via immaculata, quando venies ad me.

3. Perambulabam in innocentia cordis mei, in medio domus meæ.
4. Non proponebam ante oculos meos rem injustam: facientes prævaricationes odivi.
5. Non adhæsit mihi cor pravum: declinantem a me malignum non cognoscebam.

6. Detrahentem secreto

1. Mercy and judgment I will sing to thee, O Lord:
2. I will sing, and I will understand in the unspotted way, when thou shalt come to me.
3. I walked in the innocence of my heart, in the midst of my house.
4. I did not set before my eyes any unjust thing: I hated the workers of iniquities.

5. Not to me did the perverse heart cleave: and the malignant, that turned aside from me, I would not know.
6. The man that in private

proximo suo, hunc persequebar.

7. Superbo oculo, et insatiabili corde, cum hoc non edebam.

8. Oculi mei ad fideles terræ, ut sedeant mecum: ambulans in via immaculata, hic mihi ministrabat.

9. Non habitabit in medio domus meæ qui facit superbiam: qui loquitur iniqua, non direxit in conspectu oculorum meorum.

10. In matutino interficiebam omnes peccatores terræ, ut disperderem de civitate Domini omnes operantes iniquitatem.

detracted his neighbor, him did I persecute.

7. *With him that had* a proud eye, and an unsatiable heart, I would not eat.

8. My eyes *were* upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

9. He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

10. In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

2. "*Psallam.*" I will sing Thy praises upon the psaltery. "*Intelligam in via immaculata.*" According to the Hebrew: *In via perfecta.* I will apply myself to know and to follow the pure and perfect way. "*Quando venies ad me?*" But when wilt Thou come to my help?[1]

3. "*Perambulabam.*" Some explain this and the following verse in the past tense, as they are in the Vulgate and in the Greek; but the Hebrew has them in the future, and thus St. Jerome translates: *Ambulabo*—I will walk. "*Domus meæ.*" That is, of those belonging to my house.

4. That is, with the verbs in the future tense: I will never propose to do anything unjust; I will hate, or I hold in abomination, all the transgressors of Thy law.

5. "*Non adhæsit mihi cor pravum.*" St. Jerome translates:

[1] Several interpreters, as Bellarmine, agreeing with the different editions of the breviary which we have been able to see, read this passage without the interrogation, and thus understand the Vulgate: *Intelligam in via immaculata, quando venies ad me.* That is: I will see and I will follow the pure way when Thou comest to my aid. St. Jerome translates the Hebrew in the same way: *Erudiar in via perfecta, quando venies ad me.* This version agrees well with the rest of the psalm understood in the future tense; it then expresses a series of good resolutions with the request of the grace necessary to be faithful to them.

Cor pravum recedet a me. Explanation of this verse: I will never associate with those who have their heart perverse; and if any one of those wicked persons keeps away from me, that is, does not wish to have me for a friend by changing his conduct, I will not know him, that is, I will show that I do not wish to know him.

6. That is: For him who secretly rends the character of his neighbor, I will keep him at a distance, or I will ever persecute him by reproaching him with his vice.

7. I will never sit at table with those who have a proud eye, that is, who look upon others with contempt; nor with the insatiable of heart, that is, with the ambitious and avaricious.

8. My eyes shall be attentive to choose for my companions faithful men who live with me on this earth, and I will not have myself served or aided in my needs except by those that live apart from vice.

9. The proud man shall not live in my house, and he that speaks unjustly, by lies or detraction, shall not remain long before my eyes, that is, I will drive him from my presence. "*Non dixerit.*" According to the Hebrew: *Non firmabitur*—shall not be established.

10. I will hasten to exterminate all the wicked from the country, taking care that they are punished; thus I shall banish from the city of the Lord all those that lead bad lives, and who seek to have companions in evil.

Psalm V., which is Psalm CI. of the Psalter.

In this psalm, which is one of the seven penitential psalms, we see one humbling himself before God, praying for himself and for all the people.[1] According to St. Augustine, it is Jesus Christ who prays for us; in fact, it cannot be denied that in certain verses the Messias and his coming are spoken of.

1. Domine exaudi orationem meam: et clamor meus ad te veniat.	1. Hear, O Lord, my prayer: and let my cry come to thee:

[1] The very title of the psalm in the Hebrew as well as in the Greek and the Latin clearly indicates its subject: *Oratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam:* Prayer of the poor man when he is in anxiety, and when he pours out his prayer in the presence of the Lord.

2. Non avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam.

3. In quacumque die invocavero te, velociter exaudi me.

4. Quia defecerunt sicut fumus dies mei: et ossa mea sicut cremium aruerunt.

5. Percussus sum ut fœnum, et aruit cor meum: quia oblitus sum comedere panem meum.

6. A voce gemitus mei: adhæsit os meum carni meæ.

7. Similis factus sum pellicano solitudinis: factus sum sicut nycticorax in domicilio.

8. Vigilavi, et factus sum sicut passer solitarius in tecto.

9. Tota die exprobrabant mihi inimici mei: et qui laudabant me adversum me jurabant.

10. Quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam.

11. A facie iræ et indignationis tuæ: quia elevans allisisti me.

12. Dies mei sicut umbra declinaverunt: et ego sicut fœnum arui.

13. Tu autem Domine in æternum permanes: et memoriale tuum in generationem et generationem.

14. Tu exurgens misereberis Sion: quia tempus miserendi ejus, quia venit tempus.

15. Quoniam placuerunt servis tuis lapides ejus: et terræ ejus miserebuntur.

2. Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

3. In what day soever I shall call upon thee, hear me speedily.

4. For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5. I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6. Through the voice of my groaning, my bone hath cleaved to my flesh.

7. I am become like to a pelican of the wilderness: I am like a night-raven in the house.

8. I have watched, and am become as a sparrow, all alone on the house top.

9. All the day long my enemies reproached me: and they that praised me did swear against me.

10. For I did eat ashes like bread, and mingled my drink with weeping.

11. Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

12. My days have declined like a shadow: and I am withered like grass.

13. But thou, O Lord, endurest forever: and thy memorial to all generations.

14. Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15. For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

16. Et timebunt Gentes nomen tuum Domine, et omnes reges terræ gloriam tuam.

17. Quia ædificavit Dominus Sion: et videbitur in gloria sua.

18. Respexit in orationem humilium: et non sprevit precem eorum.

19. Scribantur hæc in generatione altera: et populus, qui creabitur, laudabit Dominum:

20. Quia prospexit de excelso sancto suo: Dominus de cœlo in terram aspexit:

21. Ut audiret gemitus compeditorum: ut solveret filios interemptorum:

22. Ut annuntient in Sion nomen Domini: et laudem ejus in Jerusalem.

23. In conveniendo populos in unum, et reges ut serviant Domino.

24. Respondit ei in via virtutis suæ: Paucitatem dierum meorum nuntia mihi.

25. Ne revoces me in dimidio dierum meorum: in generationem et generationem anni tui.

26. Initio tu Domine terram fundasti: et opera manuum tuarum sunt cœli.

27. Ipsi peribunt, tu autem permanes: et omnes sicut vestimentum veterascent.

28. Et sicut opertorium mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient.

16. And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17. For the Lord hath built up Sion: and he shall be seen in his glory.

18. He hath had regard to the prayer of the humble: and he hath not despised their petition.

19. Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

20. Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth:

21. That he might hear the groans of them that are in fetters: that he might release the children of the slain:

22. That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23. When the people assemble together, and kings to serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: thy years are unto generation and generation.

26. In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27. They shall perish but thou remainest: and all of them shall grow old like a garment.

28. And as a vesture thou shalt change them, and they shall be changed: But thou art always the self-same, and thy years shall not fail.

29. Filii servorum tuorum habitabunt: et semen eorum in sæculum dirigetur.

29. The children of thy servants shall continue: and their seed shall be directed forever.

4. "*Cremium.*" Du Hamel says: *Cremium est id omne quod facile crematur*—Whatever easily burns.

5. Interpretation: My heart has been stricken as grass by Thy hand, and my spirit has remained in aridity so that I have forgotten to take my food.[1]

7. "*Pelicano.*" The pelican loves solitude. According to Mattei, this bird is said to exist, but in reality no one has any knowledge of it. "*Nycticorax.*" St. Jerome translates: *Bubo*—the owl which makes its dwelling in ruins and deserted places. "*Domicilio.*" Mariana says: *Vox hebræa ruinas vel parrietinas significat*—The Hebrew word signifies ruins or crumbling walls.

8. I have passed whole nights without sleep under the pressure of my woes, and I am become like a solitary sparrow which complains upon the roof, that is, sadness keeps me to within the most retired parts of my house.

9. "*Jurabant.*" According to Du Hamel: *Conjurabant*—Conspired together.

10. "*Cinerem tamquam panem manducabam.*" The bread that I ate seemed to me insipid as ashes.

11. "*Elevans allsisti me.*" St. Jerome translates: *Levasti me, et allisisti me.*

13. "*In æternum permanes.*" That is: Thou art, and Thou wilt always be the same. "*Memoriale tuum.*" According to the Chaldee: *Memoria tua.* Mattei says that the Hebrew may be so translated; and Menochius explains it thus: *Tui memoria, et mentio, et laus*—The memory, the mention, and the praise of Thee.

14. "*Exsurgens.*" That is: As if rising from a profound sleep. "*Tempus.*" The time fixed in Thy decrees.

15. Mariana says that here is meant the city of Jerusalem, when it was destroyed by its enemies. "*Lapides ejus.*" The heaps of stones, which is all that is left of the city. "*Terræ*

[1] The following is another explanation: I have been stricken as grass which is trodden down and dried by the heat of the sun, and my heart is fallen into aridity and desolation, because I neglected to take spiritual nourishment to sustain my soul.

ejus." The Hebrew, according to Menochius, Bossuet, and Mattei, here signifies *Pulveris ejus* -The dust of its ruins.

16. "*Gloriam tuam*" That is: They shall know and fear Thy power.

17. Thus it shall happen when God shall build up Sion; and he shall be seen in his glory, that is, in his temple, according to Maldonatus, Mariana, and Mattei.

19. "*Populus qui creabitur.*" Mattei says that this is to be understood of Christians, who, regenerated by baptism, are called by St. Paul: *Nova creatura*—New creature (*Gal.* vi. 15).

21. "*Filios interemptorum.*" According to the Hebrew: *Filios mortis.* Mattei observes that these two versions according to the Hebrew expression signify the same thing, namely: Those doomed to death; that is, men deprived of the grace before the Redemption.

23. "*In unum.*" In one church, in one same faith. Du Hamel thus comments: *Hæc ad Ecclesiam sub Christo referuntur.* Bellarmine, Malvenda, Mariana, and Menochius say the same.

24. Bellarmine and Mattei say that this verse is very obscure, as indeed it is. "*Respondit ei.*" Bellarmine thinks that it is the psalmist who answers God in regard to what the Lord ordained in verse 19. "*In via virtutis suæ.*" That is: In the time of the vigor of his age. "*Paucitatem dierum meorum nuntia mihi.*" O Lord, make me know the shortness of my days, that is, according to the interpreters, if my life shall be too short for me to see the end of these evils on the day of man's redemption.

25. "*Ne revoces me.*" St. Jerome translates: *Ne rapias me:* For mercy's sake, do not withdraw me from the world. "*In generationem et generationem anni tui.*" Thou whose years are eternal, canst add to the number of my years.

26. St. Paul applies to Jesus Christ this verse and the two following verses (*Heb.* i. 10).

27. "*Permanes.*" St. Jerome translates: *Stabis:* Thou shalt ever remain the same. "*Veterascent.*" St. Jerome translates: *Atterentur*—They shall come to an end, as a garment worn out by long use.

28. "*Opertorium.*" St. Jerome translates: *Pallium,* a cloak. Mattei here admires the images of the Oriental poetry.

29. "*Habitabunt.*" Shall dwell there, that is, in the holy city. "*Semen eorum in sæculum dirigetur.*" That is: Thou wilt ever have a care of their posterity.[1]

Psalm VI., which is Psalm CII. of the Psalter.

The psalmist extols the divine mercy; but finding himself incapable of praising and thanking God as his benefits deserve, he invites the angels and all creatures to do so in his name.

1. Benedic anima mea Domino: et omnia, quæ intra me sunt, nomini sancto ejus.
2. Benedic anima mea Domino: et noli oblivisci omnes retributiones ejus.
3. Qui propitiatur omnibus iniquitatibus tuis: qui sanat omnes infirmitates tuas.
4. Qui redimit de interitu vitam tuam: qui coronat te in misericordia et miserationibus.

5. Qui replet in bonis desiderium tuum: renovabitur ut aquilæ juventus tua.

6. Faciens misericordias Dominus: et judicium omnibus injuriam patientibus.
7. Notas fecit vias suas Moysi, filiis Israel voluntates suas.
8. Miserator, et misericors Dominus: longanimis, et multum misericors.
9. Non in perpetuum irascetur: neque in æternum comminabitur.
10. Non secundum peccata nostra fecit nobis: neque secundum iniquitates nostras retribuit nobis.

1. Bless the Lord, O my soul: and let all that is within me bless his holy name.
2. Bless the Lord, O my soul: and never forget all he hath done for thee:
3. Who forgiveth all thy iniquities: who healeth all thy diseases.
4. Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.
5. Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's:
6. The Lord doth mercies: and judgment for all that suffer wrong.
7. He hath made his way known to Moses, his wills to the children of Israel.
8. The Lord is compassionate and merciful: long suffering, and plenteous in mercy:
9. He will not always be angry: nor will he threaten forever.
10. He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

[1] The terms of this last verse suit perfectly the holy Church, which is the city of God, in which a happy people always dwell under the infallible direction of the Vicar of Jesus Christ, until it becomes established in the abode of the eternal beatitude.

11. Quoniam secundum altitudinem cœli a terra: corroboravit misericordiam suam super timentes se.

12. Quantum distat ortus ab occidente: longe fecit a nobis iniquitates nostras.

13. Quomodo miseretur pater filiorum, misertus est Dominus timentibus se: quoniam ipse cognovit figmentum nostrum.

14. Recordatus est quoniam pulvis sumus: homo, sicut fœnum dies ejus, tamquam flos agri sic efflorebit.

15. Quoniam spiritus pertransibit in illo, et non subsistet: et non cognoscet amplius locum suum.

16. Misericordia autem Domini ab æterno, et usque in æternum super timentes eum.

17. Et justitia illius in filios filiorum, his qui servant testamentum ejus:

18. Et memores sunt mandatorum ipsius, ad faciendum ea.

19. Dominus in cœlo paravit sedem suam: et regnum ipsius omnibus dominabitur.

20. Benedicite Domino omnes Angeli ejus: potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus.

21. Benedicite Domino omnes virtutes ejus: ministri ejus, qui facitis voluntatem ejus.

22. Benedicite Domino omnia opera ejus: in omni loco dominationis ejus, benedic anima mea Domino.

11. For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

12. As far as the east is from the west: so far hath he removed our iniquities from us.

13. As a father hath compassion on his children, so hath the Lord compassion on them that fear him: for he knoweth our frame.

14. He remembereth that we are dust: man's days are as grass, as the flower of the field so shall he flourish.

15. For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

16. But the mercy of the Lord is from eternity, and unto eternity upon them that fear him.

17. And his justice unto children's children, to such as keep his covenant:

18. And are mindful of his commandments to do them.

19. The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20. Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, *hearkening* to the voice of his orders.

21. Bless the Lord, all his hosts: you ministers of his that do his will.

22. Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

1. "*Omnia quæ intra me sunt.*" All my powers.

3. "*Propitiatur omnibus iniquitatibus tuis.*" He is propitious

that is, he pardons all thy sins. Thus nearly all interpret "*Omnes infirmitates tuas.*" That is, as Mattei observes: All thy infirmities, corporal and spiritual.

4. "*De interitu.*" St. Jerome translates: *De corruptione*: and according to the Chaldee: *De gehenna:* That is: He delivers thy corporal life from the death of the body, and thy spiritual life from the death of the soul, whether it be from sin, or as we may also understand, from hell. "*Coronat te.*" According to Estius and others: He surrounds them on all sides.

5. "*Renovabitur ut aquilæ juventus tua.*" He will make thy youth renewed, as the wings and the strength of the eagle are renewed. This may be understood, as Mattei says, of the renewal of the soul by baptism, and conversion to penance, according to the words of St. Paul: *Exspoliantes vos veterem hominem, cum actibus suis, et induentes novum, eum qui renovatur.* . . . Stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed . . . (*Col.* iii. 9, 10).

7. "*Vias suas.*" That is: The dispositions of his Providence.

8. God is compassionate and merciful, and he will manifest to us the effects of his mercy. "*Longanimis.*" He is slow to punish, he is patient, but only up to a certain point.

9. If he is angry with any one, and if he threatens to abandon him, his menaces will not last always if the sinner amends his life.

10. Ah! let us never cease to thank him, knowing that he has not treated us as our sins deserve, and that he has not punished us according to our wickedness.

13. "*Figmentum nostrum.*"[1] That is: Our weakness.

14. He knows that we are only dust, and that man, living on this earth, is like the grass, which to-day flowers in the field and to-morrow withers and dies.

15. "*Spiritus pertransibit in illo, et non subsistet.*" In this life the spirit is not in man; but is passing on its way to eternity. "*Non cognoscet amplius locum suum.*" That is: He does not return to know his place any more, that is, to begin over again his past years.

17. "*Justitia illius.*" His beneficent justice. "*Testamentum ejus.*" His covenant, or his law,

[1] Of what and how we are formed.

19. "*Regnum ipsius omnibus dominabitur.*" That is: All will have to obey his rule.

PSALM VII., WHICH IS PSALM CIII. OF THE PSALTER.

According to the interpreters, this psalm presents a brilliant description of the glory of the Saviour as manifested in the works of nature. In it we find a eulogy of the wisdom and of the power that God has shown forth in creating heaven and earth. The auth r of the arguments, placed at the head of the psalms in the Compilation of Venice, adds that we learn here how to see nature and the manifold variety of created things.

1. BENEDIC anima mea Domino: Domine Deus meus magnificatus es vehementer.

2. Confessionem et decorem induisti: amictus lumine sicut vestimento:

3. Extendens cœlum sicut pellem: qui tegis aquis superiora ejus.

4. Qui ponis nubem ascensum tuum: qui ambulas super pennas ventorum.

5. Qui facis angelos tuos spiritus: et ministros tuos, ignem urentem.

6. Qui fundasti terram super stabilitatem suam: non inclinabitur in sæculum sæculi.

7. Abyssus, sicut vestimentum, amictus ejus: super montes stabunt aquæ.

8. Ab increpatione tua fugient: a voce tonitrui tui formidabunt.

9. Ascendunt montes, et descendunt campi in locum quem fundasti eis.

10. Terminum posuisti, quem non transgredientur: neque convertentur operire terram.

11. Qui emittis fontes in con-

1. BLESS the Lord, O my soul: O Lord my God, thou art exceedingly great.

2. Thou hast put on praise and beauty: and art clothed with light as with a garment:

3. Who stretchest out the heavens like a pavilion: who coverest the higher *rooms* thereof with water.

4. Who makest the clouds thy chariot: who walkest upon the wings of the winds.

5. Who makest thy angels spirits: and thy ministers a burning fire.

6. Who hast founded the earth upon its own base: it shall not be moved forever and ever.

7. The deep, like a garment, is its clothing; above the mountains shall the waters stand.

8. At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

9. The mountains ascend, and the plains descend into the place which thou hast founded for them.

10. Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

11. Thou sendest forth

vallibus: inter medium montium pertransibunt aquæ.

12. Potabunt omnes bestiæ agri: expectabunt onagri in siti sua.

13. Super ea volucres cœli habitabunt: de medio petrarum dabunt voces.

14. Rigans montes de superioribus suis: de fructu operum tuorum satiabitur terra.

15. Producens fœnum jumentis, et herbam servituti hominum:

16. Ut educas panem de terra: et vinum lætificet cor hominis:

17. Ut exhilaret faciem in oleo: et panis cor hominis confirmet.

18. Saturabuntur ligna campi, et cedri Libani, quas plantavit: illic passeres nidificabunt.

19. Herodii domus dux est eorum: montes excelsi cervis: petra refugium herinaciis.

20. Fecit lunam in tempora: sol cognovit occasum suum.

21. Posuisti tenebras, et facta est nox: in ipsa pertransibunt omnes bestiæ silvæ.

22. Catuli leonum rugientes, ut rapiant, et quærant a Deo escam sibi.

23. Ortus est sol, et congregati sunt: et in cubilibus suis collocabuntur.

24. Exibit homo ad opus

springs in the vales: between the midst of the hills the waters shall pass.

12. All the beasts of the field shall drink: the wild asses shall expect in their thirst.

13. Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

14. Thou waterest the hills from thy upper *rooms:* the earth shall be filled with the fruit of thy works:

15. Bringing forth grass for cattle, and herb for the service of men:

16. That thou mayest bring bread out of the earth: and that wine may cheer the heart of man:

17. That he may make the face cheerful with oil: and that bread may strengthen man's heart.

18. The trees of the field shall be filled, and the cedars of Libanus which he hath planted: there the sparrows shall make their nests.

19. The highest of them is the house of the heron. The high hills are a refuge for the harts: the rock for the urchins.

20. He hath made the moon for seasons: the sun knoweth his going down.

21. Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about.

22. The young lions roaring after their prey, and seeking their meat from God.

23. The sun ariseth, and they are gathered together: and they shall lie down in their dens.

24. Man shall go forth to

suum: et ad operationem suam usque ad vesperum.

25. Quam magnificata sunt opera tua Domine! omnia in sapientia fecisti: impleta est terra possessione tua.

26. Hoc mare magnum, et spatiosum manibus: illic reptilia, quorum non est numerus.

27. Animalia pusilla cum magnis: illic naves pertransibunt.

28. Draco iste, quem formasti ad illudendum ei: omnia a te expectant, ut des illis escam in tempore.

29. Dante te illis, colligent: aperiente te manum tuam, omnia implebuntur bonitate.

30. Avertente autem te faciem, turbabuntur: auferes spiritum eorum, et deficient, et in pulverem suum revertentur.

31. Emittes spiritum tuum, et creabuntur: et renovabis faciem terræ.

32. Sit gloria Domini in sæculum: lætabitur Dominus in operibus suis:

33. Qui respicit terram, et facit eam tremere: qui tangit montes, et fumigant.

34. Cantabo Domino in vita mea: psallam Deo meo quamdiu sum.

35. Jucundum sit ei eloquium meum: ego vero delectabor in Domino.

36. Deficiant peccatores a terra, et iniqui ita ut non sint: benedic anima mea Domino.

his work: and to his labor until the evening.

25. How great are thy works, O Lord! thou hast made all things in wisdom: the earth is filled with thy riches.

26. *So is* this great sea, which stretcheth wide its arms: there are creeping things without number.

27. Creatures little and great: there the ships shall go.

28. This sea-dragon which thou hast formed to play therein: all expect of thee that thou give them food in season.

29. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

30. But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

31. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

32. May the glory of the Lord endure forever: the Lord shall rejoice in his works.

33. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

34. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

35. Let my speech be acceptable to him: but I will take delight in the Lord.

36. Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

1. "*Vehementer.*" St. Jerome translates: *Nimis:* Beyond all measure, exceedingly. That is: Thou hast made Thy greatness known by Thy works in a wonderful manner.

2. "*Confessionem.*" According to the Hebrew: *Gloriam*—Glory.[1]

3. "*Pellem.*" According to the Hebrew: *Tentorium.* "*Aquis.*" Estius understands by this the clouds. According to Mattei, this part of the heavens is really covered with waters.[2]

4. Thou ridest upon a cloud, as upon a chariot which goes whither Thou willest; Thou walkest flying on the winds as if they were birds that had their wings extended.

5. Thou makest the celestial spirits who are always before Thy throne Thy angels; and of these same spirits who burn with the fire of Thy love Thou makest messengers, to execute Thy orders with promptitude and efficacy. Thus St. Augustine interprets this verse; so also St. Gregory (*In Evang. hom.* 54); and this agrees with the absolute application that St. Paul makes of it to the angels.

6. "*Stabilitatem suam.*" St. Jerome translates: *Bases suas.* That is, as Lallemant well explains: Thou hast made it firm by its own weight; so that, as Mattei adds, it supports itself.

7. "*Abyssus.*" Mattei says that this word in the language of the Bible signifies an accumulation of waters. "*Stabunt.*" According to the Hebrew: *Stabant.* The sense of the verse is: There was a time when Thou didst cover the earth with waters in such a manner that these waters were higher than the mountains (*Gen.* vii. 20).

8. Then at the sound of Thy voice, that is, of Thy command, as at the roar of threatening thunder, these waters withdrew, as if seized with terror in the place assigned to them, which was the sea.

9. At this command it seems that the mountains rose up and the plains descended to the place which Thou didst destine for them.[3]

[1] See Psalm xcv.

[2] The psalm seems to refer to the firmament which separates the upper from the lower waters (*Gen.* i. 6). Gaume says that science has established the existence of these higher waters. See Psalm cxlviii. 4.

[3] This verse may be understood of the earth, and signifies that in proportion as the waters retired the mountains seemed to rise up and

12. "*Onagri.*" Wild asses, by which may be understood all wild animals.

13. "*Super ea.*" According to the Chaldee: *Juxta eos.* Above or beside these fountains or these springs of water. "*De medio petrarum.*" According to the Hebrew: *Inter ramos;* or according to St. Jerome's translation: *De medio nemorum*—In the midst of the neighboring groves.

14. Thou waterest the mountains with the upper waters, which descend from the clouds; thus the earth by Thy Providence shall be satisfied, and shall abound in fruit.

16. "*Vinum lætificet cor hominis.*" Here St. John Chrysostom makes this reflection: "Some say: Let there be no wine; but we should rather say: Let there be no drunkenness; for wine is the work of God, but drunkenness the work of the devil" (*Ad pop. Ant. Hom.* 1).

17. We should here remark, that according to Theodoret, Maldonatus, Menochius, Tirinus, and others, the Orientals used to anoint the face with oil to show a cheerful countenance. The sense then is: Thou producest the olives, the oil of which serves to anoint the countenance to make it look joyous, and grain to make bread wherewith to sustain the life of man.

18. "*Saturabuntur.*" Shall be sated with these waters of fountains and of rains. "*Ligna campi.*" Mattei hereby understands wild plants. "*Passeres.*" The sparrows and the other birds.

19. "*Herodii.*" It is uncertain what kind of bird this name denotes: according to St. Jerome, it is the kite; but Estius, Lallemant, and others, following the Chaldee, say that it is the stork. "*Herodii domus dux est eorum.*" According to the Hebrew: *Herodii abies est domus ejus.* That is: The top of the fir-tree is her house. "*Herinaciis.*" According to the Greek, *Leporibus*—For the rabbits. See Mattei.

the valleys to lower themselves; but it may also be understood of the waves, which, pressed by the order of the Most High, rose up like mountains, and lowered themselves like valleys by rolling into the abysses that were prepared for them. Moreover, the Lord said to the sea: Thou shalt come so far, and no farther: *Usque huc venies, et non procedes amplius, et hic confringes tumentes fluctus tuos*—Hitherto thou shalt come, and shalt go no farther, and here thou shalt break thy swelling waves (*Job*, xxxviii. 11).

20. "*Fecit lunam in tempore.*" The Hebrews used to regulate their calendar by the moon: *A luna signum diei festi*—From the moon is the sign of the festival day (*Ecclus.* lxiii. 7). "*Sol cognovit occasum suum.*" The sun runs its course to its setting; or as Malvenda explains the verse, the sun knows how to go through its course without the variations incident to the moon.

22. The lions come forth roaring with their cubs to seek for prey in the forests; and by their roaring they seem to ask of God their food.

25. "*Possessione tua.*" According to the Greek: *Creatura tua*—With Thy creatures. Menochius and Mattei explain thus: The earth is filled with the goods that Thou hast created.

26. "*Reptilia.*" Properly: Reptiles, animals without legs, that crawl on their bellies. Here the word signifies every kind of fish.

28. "*Draco.*" St. Jerome writes: *Leviathan.* Others, as Lallemant, and perhaps all, commonly say that it is the whale; but according to Mattei this is not certain; it is only certain that some sea-monster is signified. "*Ad illudendum ei.*" According to the Hebrew: *Ut luderet in eo.* Thus it is understood by Maldonatus, Estius, Sa, Malvenda, Mattei, etc.

30. That is: If Thou withdraw Thy gracious looks, they will languish; Thou wilt take away their life and they will cease to be; they return to the dust whence Thou didst draw them.

31. That is: Thou wilt send forth the breath of life into other animals, to which Thou wilt give being, and thus Thou wilt renew the face of the earth. Du Hamel applies this in a mystical sense to the Holy Ghost, who by his grace renews the face of the earth, that is, of the souls living in this world; and thus the Church uses this verse in her Liturgy at Pentecost.

32. That is: Let then the Lord be glorified forever! and let us act in such a manner that he may rejoice in us, who are his works, and that he may not be saddened by our faults.

33. That is: Let us beware of provoking this powerful Lord, who with a single glance makes the earth tremble, and who by touching the mountains causes them to smoke with his thunder and lightning, as he did on Mount Sinai: *Totus autem mons Sinai fumabat*—And all Mount Sinai was in a smoke (*Exod.* xix. 18).

PSALM VIII., WHICH IS PSALM CIV. OF THE PSALTER.

The prophet urges the Jews to praise God, and to thank him for all the benefits bestowed on their fathers.[1]

1. CONFITEMINI Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus.

2. Cantate ei, et psallite ei: narrate omnia mirabilia ejus.

3. Laudamini in nomine sancto ejus: lætetur cor quærentium Dominum.

4. Quærite Dominum, et confirmamini: quærite faciem ejus semper.

5. Mementote mirabilium ejus, quæ fecit: prodigia ejus, et judicia oris ejus.

6. Semen Abraham, servi ejus: filii Jacob electi ejus.

7. Ipse Dominus Deus noster: in universa terra judicia ejus.

8. Memor fuit in sæculum testamenti sui: verbi, quod mandavit in mille generationes:

9. Quod disposuit ad Abraham: et juramenti sui ad Isaac:

10. Et statuit illud Jacob in præceptum: et Israel in testamentum æternum:

11. Dicens: Tibi dabo terram Chanaan, funiculum hereditatis vestræ.

12. Cum essent numero brevi, paucissimi et incolæ ejus:

13. Et pertransierunt de gen-

1. GIVE glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

2. Sing to him, yea sing praises to him: relate all his wondrous works.

3. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4. Seek ye the Lord, and be strengthened: seek his face evermore.

5. Remember his marvellous works which he hath done: his wonders, and the judgments of his mouth.

6. O ye seed of Abraham his servant: ye sons of Jacob his chosen.

7. He is the Lord our God: his judgments are in all the earth.

8. He hath remembered his covenant forever; the word which he commanded to a thousand generations.

9. Which he made to Abraham; and his oath to Isaac:

10. And he appointed the same to Jacob for a law: and to Israel for an everlasting testament.

11. Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

12. When they were but a small number, *yea* very few, and sojourners therein:

13. And they passed from

[1] The first fifteen verses of this psalm form part of the Canticle of David (1 *Paral.* xvi. 8–22), but with some differences of expression.

te in gentem, et de regno ad populum alterum.

14. Non reliquit hominem nocere eis: et corripuit pro eis reges.

15. Nolite tangere christos meos: et in prophetis meis nolite malignari.

16. Et vocavit famem super terram: et omne firmamentum panis contrivit.

17. Misit ante eos virum: in servum venumdatus est Joseph.

18. Humiliaverunt in compedibus pedes ejus, ferrum pertransiit animam ejus, donec veniret verbum ejus.

19. Eloquium Domini inflammavit eum: misit rex, et solvit eum; princeps populorum, et dimisit eum.

20. Constituit eum dominum domus suæ: et principem omnis possessionis suæ:

21. Ut erudiret principes ejus sicut semetipsum: et senes ejus prudentiam doceret.

22. Et intravit Israel in Ægyptum: et Jacob accola fuit in terra Cham.

23. Et auxit populum suum vehementer: et firmavit eum super inimicos ejus.

24. Convertit cor eorum ut odirent populum ejus: et dolum facerent in servos ejus.

25. Misit Moysen servum suum: Aaron quem elegit ipsum.

26. Posuit in eis verba signorum suorum, et prodigiorum in terra Cham.

27. Misit tenebras, et obscuravit: et non exacerbavit sermones suos.

28. Convertit aquas eorum

nation to nation, and from *one* kingdom to another people.

14. He suffered no man to hurt them: and he reproved kings for their sakes.

15. Touch ye not my anointed: and do no evil to my prophets.

16. And he called a famine upon the land: and he broke in pieces all the support of bread.

17. He sent a man before them; Joseph, *who* was sold for a slave.

18. They humbled his feet in fetters, the iron pierced his soul, until his word came.

19. The word of the Lord inflamed him: the king sent, and he released him; the ruler of the people, and he set him at liberty.

20. He made him master of his house: and ruler of all his possessions:

21. That he might instruct his princes as himself: and teach his ancients wisdom,

22. And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.

23. And he increased his people exceedingly: and strengthened them over their enemies.

24. He turned their heart to hate his people: and to deal deceitfully with his servants.

25. He sent Moses his servant: Aaron *the man* whom he had chosen.

26. He gave them power to show his signs, and his wonders in the land of Cham.

27. He sent darkness, and made it obscure: and grieved not his words.

28. He turned their waters

in sanguinem: et occidit pisces eorum.

29. Edidit terra eorum ranas in penetralibus regum ipsorum.

30. Dixit, et venit cœnomyia: et cinifes in omnibus finibus eorum.

31. Posuit pluvias eorum grandinem: ignem comburentem in terra ipsorum.

32. Et percussit vineas eorum, et ficulneas eorum: et contrivit lignum finium eorum.

33. Dixit, et venit locusta, et bruchus, cujus non erat numerus:

34. Et comedit omne fœnum in terra eorum: et comedit omnem fructum terræ eorum.

35. Et percussit omne primogenitum in terra eorum: primitias omnis laboris eorum.

36. Et eduxit eos cum argento et auro: et non erat in tribubus eorum infirmus.

37. Lætata est Ægyptus in profectione eorum: quia incubuit timor eorum super eos.

38. Expandit nubem in protectionem eorum, et ignem ut luceret eis per noctem.

39. Petierunt, et venit coturnix: et pane cœli saturavit eos.

40. Dirupit petram, et fluxerunt aquæ: abierunt in sicco flumina:

41. Quoniam memor fuit verbi sancti sui, quod habuit ad Abraham puerum suum.

42. Et eduxit populum suum in exultatione, et electos suos in lætitia.

into blood: and destroyed their fish.

29. Their land brought forth frogs in the inner chambers of their kings.

30. He spoke, and there came divers sorts of flies: and sciniphs in all their coasts.

31. He gave them hail for rain: a burning fire in their land.

32. And he destroyed their vineyards and their fig-trees: and he broke in pieces the trees of their coasts.

33. He spoke, and the locust came, and the bruchus, of which there was no number:

34. And they devoured all the grass in their land: and consumed all the fruit of their ground.

35. And he slew all the firstborn in their land: the firstfruits of all their labor.

36. And he brought them out with silver and gold: and there was not among their tribes *so much as* one *that was* feeble.

37. Egypt was glad when they departed: for the fear of them lay upon them.

38. He spread a cloud for their protection, and fire to give them light in the night.

39. They asked, and the quail came: and he filled them with the bread of heaven.

40. He opened the rock, and waters flowed: rivers ran down in the dry land.

41. Because he remembered his holy word, which he had spoken to his servant Abraham.

42. And he brought forth his people with joy, and his chosen with gladness.

43. Et dedit illis regiones Gentium: et labores populorum possederunt:

44. Ut custodiant justificationes ejus, et legem ejus requirant.

43. And he gave them the lands of the Gentiles: and they possessed the labors of the peoples:

44. That they might observe his justifications, and seek after his law.

3. "*Laudamini in nomine sancto ejus.*" That is: Render yourselves worthy of praise by your zeal in procuring glory to his holy name.[1]

4. Be constant in seeking God; try to be in spirit always in his presence.[2]

5. "*Judicia oris ejus.*" His commandments, or his law.

6. I say this to you who are the posterity of Abraham, and the servants of the Lord; to you, children of Jacob, who are the chosen people of God.[3]

7. "*In universa terra judicia ejus.*" That is: He governs the whole earth.

8. He has always been mindful of his covenant with his servants, and of the promise that he made them in words that expressed his will, to make all subsequent generations have part therein.

10. "*Præceptum.*" According to the Hebrew: *Statutum, Decretum.* "*Testamentum æternum.*" A covenant or compact that was always to be observed.

11. "*Terram Chanaan.*" The Land of Promise, where the Chanaanites dwelt. "*Funiculum hereditatis vestræ.*" This

[1] "*Laudamini.*" St. Jerome translates the Hebrew: *Exsultate;* and Bellarmine: *Laudate vos ipsos;* which the learned Cardinal thus explains: Congratulate yourselves or glory, not in yourselves or in your virtue, but in this that the holy name of God has been manifested to you, according to the advice of the Apostle: *Qui gloriatur, in Domino glorietur*—He that glorieth, may glory in the Lord (1 *Cor.* i. 31). In Paralipomenon we read simply: *Laudate nomen sanctum ejus*—Praise ye his holy name (1 *Par.* xvi. 10).

[2] Seek always his face. "*Faciem ejus.*" That is, his benevolent looks, his favor, his grace, by avoiding all that may displease him, and by doing what is agreeable to him.

[3] "*Servi . . . Electi.*" According to the Greek, these words are in the plural.

land will be possessed by your children as an inheritance distributed with a line of cord.[1]

12. "*Incolæ.*" According to the Hebrew: *Peregrini, Advenæ.*

13. The patriarchs Abraham, Isaac, and Jacob had to pass from one country to another, as from Palestine to Egypt (*Gen.* xii., xx., xxvi., xxviii., xxxi., lxvi.).

15. "*Christos meos . . . Prophetis meis.*" My anointed . . . my prophets; that is, the patriarchs.[2]

16. "*Firmamentum panis.*" That is: The support of human life, which consists in bread.[3]

17. He ordained that Joseph, who had been sold by his brethren, should be taken before them into Egypt, and thus deliver them from famine (*Gen.* xxxvii. 28).

18. "*Ferrum pertransiit animam ejus.*" According to the Greek: *Anima*, instead of "*Animam.*" The Hebrew may be understood either way; but Bellarmine says that in the Vulgate the sense is clearer, and that thus St. Jerome, St. Augustine, and others explain the passage; namely: The pain caused by the iron fetters afflicted the soul of Joseph. "*Donec veniret verbum ejus.*" That is: Until the accomplishment of his prophecy concerning the release from prison of Pharao's chief butler, which release was followed by his own (*Gen.* xl. 12, xli. 9).

19. The spirit of prophecy with which Joseph felt himself inspired was as a torch which inflamed him; that is, which encouraged him to make this prediction. Then king Pharao, this prince of many peoples, set him at liberty.

20. "*Principem omnis possessionis suæ.*" Chief of his whole kingdom

21. "*Principes ejus.*" The great men of his court, of his possessions. "*Senex ejus.*" The ancients of his council.

[1] The promises of God to Abraham, Isaac, and Jacob may be seen in *Gen.* xii. 7, xiii. 15, xvii. 7, xxvi. 3, xxviii. 13. On the word "*Funiculum*," see Psalm lxxvii. 60.

[2] Abraham, Isaac, and Jacob, called Christs, or Anointed, and Prophets, because they were specially consecrated to the service of God, exercised the functions of the priesthood, and foretold the future (*Gen.* xx. 7, xxvii. 49).

[3] "*Firmamentum.*" According to the Hebrew: *Baculum*—the Staff, as we read in Leviticus: *Postquam confregero baculum panis vestri*—After I have broken the staff of your bread (*Lev.* xxvi. 26).

22. "*Israel . . . Jacob.*" Jacob with his family. "*Terra Cham.*' Egypt. We have already said (see Psalm lxxvii. 56) that this country was peopled by the descendants of Cham, son of Noe; it was Mesraim, son of Cham, who first established himself in Egypt.

24. That is: By multiplying the Israelites, God gave occasion to the Egyptians to be exasperated against his faithful people, to seek every means of oppressing his servants (*Exod.* i.).

25. Then the Lord sent his servant Moses, and Aaron his brother whom he chose to be his fellow-helper. "*Ipsum.*" Bellarmine observes that the Hebrew may be rendered by *Et;* but he says, with St. Augustine, that among the Hebrews the word *Ipsum* is used simply for elegance, and therefore adds nothing to the sense.[1]

26. "*Verba signorum.*" A Hebraism, which means: The power to work miracles.

27. In this verse, and in the eight following verses, David describes the miraculous prodigies wrought to punish the Egyptians. "*Misit tenebras.*" This darkness lasted three days (*Exod.* x. 22). "*Non exacerbavit sermones suos.*" Some would omit the particle *Non;* but according to Bellarmine this correction is admissible; for the Vulgate here agrees with the Hebrew text, of which the rendering is: *Non exacerbaverunt sermones ejus.* That is: Moses and Aaron did not resist the orders of God, who had commanded them to work those wonders.[2]

38. "*Expandit nubem in protectionem eorum.*" The Lord spread a cloud above the waters to protect them from the heat of the day. But here we must remark with Bellarmine

[1] St. Jerome translates as it is in the Greek: *Sibi.* The fact is, as Moses brought forward difficulties, God gave him his brother as an assistant (*Exod.* iv. 15).

[2] St. Jerome translates: *Non fuerunt increduli verbis ejus*—They were not incredulous as to his words. Here is another interpretation adopted by many: He (God) did not belie his words. According to the Greek, we have *Quia* instead of *Et non*; literal translation: *Quia exacerbaverunt sermones ejus.* We must remark that the psalmist does not try to recall all the plagues of Egypt, nor to follow the historical order, as in Exodus vii.; darkness was a new plague. See Psalm lxxvii. 49–56.

that this cloud is not the pillar spoken of in Exodus: *Dominus autem præcedebat eos, ad ostendendam viam, per diem in columnam nubis*—And the Lord went before them to show the way by day in a pillar of cloud (*Exod.* xiii. 21). The pillar was to go before them to show them the way, and not to be spread out over their heads: moreover, the cloud spread out above them could not take the shape of a pillar. Hence, adds Bellarmine, we are justified in saying that besides the pillar of cloud which went before the Israelites, and which once we read went behind them to protect them against the Egyptians (*Exod.* xiv. 19), there was another cloud spread out over them to shelter them from the heat during their journey. This explanation is supported by the Hebrew text, which St. Jerome thus renders: *Expandit nubem in tentorium*—He spread out a cloud for a tent or covering; as well as by the following words in the Book of Wisdom: *Fuit illis in velamento diei, et in luce stellarum per noctem*—She was to them for a covert by day, and for the light of stars by night (*Wisd.* x. 17).[1]

39. The Israelites asked for means to feed on flesh and bread; the Lord sent among them an abundance of quails, and he satiated them with manna, which he caused to fall from heaven.

40. They were thirsty, and the Lord by the hand of Moses broke a rock, whence ran waters seen flowing as torrents in that arid place (*Num.* xx. 11).[2]

43. "*Labores populorum possederunt.*" They came into possession of the labors of those nations, that is, of the cities which they had built, and of the fields which they had cultivated.

[1] Menochius (*Exod.* xiii. 21) expresses the same opinion by quoting another text: *Nubes quoque Domini super eos erat per diem*—The cloud also of the Lord was over them by day when they marched (*Num.* x. 34). He joins to it the Greek version in these words: *Nubes Domini fuit obumbrans super eos*—In this arid desert, in which the people of God passed forty years, the heat of the day must have been excessive.

[2] For this verse and the preceding see Psalm lxxvii. 18, and the following verses. The last verses sum up the benefits of God, according to promise, and the obligations of his people.

PSALM IX., WHICH IS PSALM CV. OF THE PSALTER.

The psalmist exhorts the Israelites to thank the Lord for all the wonders wrought in their behalf from the time that they left Egypt till the time of the Judges, and reproaches them for their ingratitude to the Lord. A matter of confusion for us Christians, who have received from God far greater benefits.

1. CONFITEMINI Domino quoniam bonus: quoniam in sæculum misericordia ejus.

2. Quis loquetur potentias Domini, auditas faciet omnes laudes ejus?

3. Beati, qui custodiunt judicium, et faciunt justitiam in omni tempore.

4. Memento nostri Domine in beneplacito populi tui: visita nos in salutari tuo:

5. Ad videndum in bonitate electorum tuorum, ad lætandum in lætitia gentis tuæ: ut lauderis cum hereditate tua.

6. Peccavimus cum patribus nostris: injuste egimus, iniquitatem fecimus.

7. Patres nostri in Ægypto non intellexerunt mirabilia tua: non fuerunt memores multitudinis misericordiæ tuæ.

8. Et irritaverunt ascendentes in mare, mare Rubrum.

9. Et salvavit eos propter nomen suum: ut notam faceret potentiam suam.

10. Et increpuit mare Rubrum, et exsiccatum est: et deduxit eos in abyssis sicut in deserto.

11. Et salvavit eos de manu odientium: et redemit eos de manu inimici.

12. Et operuit aqua tribulantes eos: unus ex eis non remansit.

1. GIVE glory to the Lord, for he is good: for his mercy endureth forever.

2. Who shall declare the powers of the Lord? who shall set forth all his praises?

3. Blessed are they that keep judgment, and do justice at all times.

4. Remember us, O Lord, in the favor of thy people: visit us with thy salvation.

5. That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayest be praised with thy inheritance.

6. We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7. Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercy.

8. And they provoked to wrath going up to the sea, even the Red Sea.

9. And he saved them for his own name's sake: that he might make his power known.

10. And he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.

11. And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

12. And the water covered them that afflicted them: there was not one of them left.

13. Et crediderunt verbis ejus: et laudaverunt laudem ejus.

14. Cito fecerunt, obliti sunt operum ejus: et non sustinuerunt consilium ejus.

15. Et concupierunt concupiscentiam in deserto: et tentaverunt Deum in aquoso.

16. Et dedit eis petitionem ipsorum: et misit saturitatem in animas eorum.

17. Et irritaverunt Moysen in castris: Aaron sanctum Domini.

18. Aperta est terra, et deglutivit Dathan: et operuit super congregationem Abiron.

19. Et exarsit ignis in synagoga eorum: flamma combussit peccatores.

20. Et fecerunt vitulum in Horeb: et adoraverunt sculptile.

21. Et mutaverunt gloriam suam in similitudinem vituli comedentis fœnum.

22. Obliti sunt Deum, qui salvabit eos, qui fecit magnalia in Ægypto, mirabilia in terra Cham: terribilia in mari Rubro.

23. Et dixit ut disperderet eos: si non Moyses electus ejus stetisset in confractione in conspectu ejus.

24. Ut averteret iram ejus, ne disperderet eos: et pro nihilo habuerunt terram desiderabilem:

25. Non crediderunt verbo ejus, et murmuraverunt in tabernaculis suis: non exaudierunt vocem Domini.

26. Et elevavit manum suam super eos: ut prosterneret eos in deserto:

13. And they believed his words: and they sang his praises.

14. They had quickly done, they forgot his works: and they waited not for his counsel.

15. And they coveted *their* desire in the desert: and they tempted God in the place without water.

16. And he gave them their request: and sent fulness into their souls.

17. And they provoked Moses in the camp: Aaron, the holy one of the Lord.

18. The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

19. And a fire was kindled in their congregation: the flame burnt the wicked.

20. They made also a calf in Horeb: and they adored the graven thing.

21. And they changed their glory into the likeness of a calf that eateth grass.

22. They forgot God, who saved them, who had done great things in Egypt, wondrous works in the land of Cham: terrible things in the Red Sea.

23. And he said that he would destroy them: had not Moses his chosen stood before him in the breach:

24. To turn away his wrath, lest he should destroy them: and they set at naught the desirable land.

25. They believed not his word; and they murmured in their tents: they hearkened not to the voice of the Lord.

26. And he lifted up his hand over them: to overthrow them in the desert:

27. Et ut dejiceret semen eorum in nationibus: et dispergeret eos in regionibus.
28. Et initiati sunt Beelphegor: et comederunt sacrificia mortuorum.
29. Et irritaverunt eum in adinventionibus suis: et multiplicata est in eis ruina.

30. Et stetit Phinees, et placavit: et cessavit quassatio.

31. Et reputatum est ei in justitiam, in generationem et generationem usque in sempiternum.
32. Et irritaverunt eum ad aquas contradictionis: et vexatus est Moyses propter eos: quia exacerbaverunt spiritum ejus.
33. Et distinxit in labiis suis: non disperdiderunt Gentes, quas dixit Dominus illis.

34. Et commixti sunt inter Gentes, et didicerunt opera eorum: et servierunt sculptilibus eorum: et factum est illis in scandalum.
35. Et immolaverunt filios suos, et filias suas dæmoniis.

36. Et effuderunt sanguinem innocentem: sanguinem filiorum suorum et filiarum suarum, quas sacrificaverunt sculptilibus Chanaan.
37. Et infecta est terra in sanguinibus, et contaminata est in operibus eorum: et fornicati sunt in adinventionibus suis.
38. Et iratus est furore Dominus in populum suum: et abominatus est hereditatem suam.
39. Et tradidit eos in manus

27. And to cast down their seed among the nations: and to scatter them in the countries
28. They also were initiated to Beelphegor; and ate the sacrifices of the dead.
29. And they provoked him with their inventions: and destruction was multiplied among them.
30. Then Phinees stood up, and pacified him: and the slaughter ceased.
31. And it was reputed to him unto justice, to generation and generation for evermore.

32. They provoked him also at the Waters of Contradiction: and Moses was afflicted for their sakes: because they exasperated his spirit.
33. And he distinguished with his lips. They did not destroy the nations of which the Lord spoke unto them.
34. And they were mingled among the heathens, and learned their works: and served their idols, and it became a stumbling-block to them.
35. And they sacrificed their sons, and their daughters to devils.
36. And they shed innocent blood: the blood of their sons and of their daughters whom they sacrificed to the idols of Chanaan.
37. And the land was polluted with blood, and was defiled with their works: and they went a whoring with their own inventions.
38. And the Lord was exceedingly angry with his people: and he abhorred his inheritance.
39. And he delivered them

Gentium, et dominati sunt eorum qui oderunt eos.

40. Et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum: sæpe liberavit eos.

41. Ipsi autem exacerbaverunt eum in consilio suo: et humiliati sunt in iniquitatibus suis.

42. Et vidit cum tribularentur: et audivit orationem eorum.

43. Et memor fuit testamenti sui: et pœnituit eum secundum multitudinem misericordiæ suæ.

44. Et dedit eos in misericordias in conspectu omnium qui ceperant eos.

45. Salvos nos fac Domine Deus noster: et congrega nos de nationibus:

46. Ut confiteamur nomini sancto tuo: et gloriemur in laude tua.

47. Benedictus Dominus Deus Israel a sæculo et usque in sæculum: et dicet omnis populus: Fiat, fiat.

into the hands of the nations: and they that hated them had dominion over them.

40. And their enemies afflicted them: and they were humbled under their hands: many times did he deliver them.

41. But they provoked him with their counsel: and they were brought low by their iniquities.

42. And he saw when they were in tribulation: and he heard their prayer.

43. And he was mindful of his covenant: and repented according to the multitude of his mercy.

44. And he gave them unto mercies, in the sight of all those that had made them captives.

45. Save us, O Lord, our God: and gather us from among the nations.

46. That we may give thanks to thy holy name, and may glory in thy praise.

47. Blessed be the Lord the God of Israel from everlasting to everlasting: and let all the people say: So be it, so be it.

1. "*In sæculum.*" St. Jerome translates: *In æternum.*

2. "*Loquetur.*" According to the Chaldee: *Eloqui poterit.* That is: Who shall show forth . . . ?[1]

3. "*Judicium.*" Judgment, equity, or the law of God.[2]

4, 5. In the Hebrew, according to St. Jerome and the other interpreters, instead of the plural, "*Nostri,*" etc., is found the singular, namely: *Mei, Me, Videam, Læter.*[3] "*In beneplacito po-*

[1] "*Omnes laudes ejus.*" All the praises that he merits for the marvels of his goodness, mercy, power, wisdom, etc. The psalm begins by acknowledging that his subject is above his strength.

[2] It is by this means that the Lord is deservedly praised. *Rectos decet collaudatio*—Praise becometh the upright (*Ps.* xxii. 1). Petition for this grace in the two following verses.

[3] In the Greek version the plural is used as it is in Latin. Bellarmine

puli tui." St. Jerome translates: *In repropitiatione populi tui.* That is: According to the goodness which Thou hast so often shown towards Thy people. "*In salutari tuo.*" According to the Hebrew: *In salute tua;* and according to the Chaldee: *In redemptione tua.* That is: By sending us salvation, or redemption through Jesus Christ, as St. Augustine explains: *Ipse est enim Salvator . . . ; de illo quippe dixit Simeon senex: Quia viderunt oculi mei salutare tuum*—Because my eyes have seen Thy salvation. "*Ad videndum in bonitate.*" According to the Hebrew: *Ut videam bonum;* or, according to St. Jerome, *bona*—In order that I may see the good things prepared for Thy elect. "*Ad lætandum in lætitia gentis tuæ.*" That is, according to the Hebrew: That I may rejoice in the joy, or that I may have part in the joy, of Thy faithful people. "*Ut lauderis cum hereditate tua.*" That is: That Thou mayest be forever praised in the midst of this people who are Thy inheritance, or Thy domain, chosen for all eternity.

7. That is: They did not appreciate the wonders wrought by Thee for their deliverance, and too soon they forgot Thy many mercies towards them.

8. "*Ascendentes in mare.*" According to the Hebrew: *Juxta mare.* That is: They provoked Thy anger near the Red Sea, where they received so many benefits (*Exod.* xiv.).

10. Here the prophet returns to speak of the benefits done them in their progress through the Red Sea. "*Increpuit Mare Rubrum.*" St. Jerome translates: *Comminatus est Mari Rubro.* God threatened the Red Sea to make it obey; that is, he bade the Red Sea to dry up, its waters withdrawing on both sides to make a way for the Israelites.

13. They then chanted the Canticle of Moses (*Exod.* xv.).

14. "*Fecerunt.*" They made a change. "*Obliti sunt operum ejus.*" They forgot all the wonders that God had wrought in

explains and conciliates well the two numbers by saying that it is the people who speak, or the psalmist in the name of the people; this can be expressed in the plural as well as in the singular. In these few words he asks for the election or predestination, justification, or glorification, which are the principle, the means, and the end of eternal beatitude in order that God may be praised there in a perfect manner. We may remark that the rest of the psalm is found in the plural, even in the Hebrew: *Peccavimus,* etc.

their favor. "*Non sustinuerunt consilium ejus.*" St. Jerome translates: *Non expectaverunt voluntatem ejus*—They would not wait for the execution of his will.

15. "*In inaquosa.*" St. Jerome translates: *In solitudine.*[1]

16. "*Misit saturitatem in animas eorum.*" That is: God sent them to satiety the food that they craved.

17. "*Irritaverunt.*" According to the Hebrew: *Inviderunt;* and the Chaldee: *Invidia commoti sunt.* Reference is here made to the envy that Dathan and Abiron, named in the following verse, had conceived against Moses and Aaron on seeing them constituted leaders of the people, envy that led them to address to Moses and Aaron these words: *Cur elevamini super populum Domini?*—Why lift you up yourselves above the people of the Lord? (*Num.* xvi. 3.) "*Sanctum Domini.* Aaron, consecrated to God as his priest.

18. The earth swallowed them both up, with all those that had joined their party of revolt (*Num.* xvi. 32).

19. "*Synagoga eorum.*" The multitude of those that murmured the following day (*Num.* xvi. 41).

20. The psalmist refers here to another rising of the Israelites, when they worshipped the golden calf (*Exod.* xxxii.). "*In Horeb,*" near Mount Horeb, or Sinai.

21. "*Gloriam suam.*" Some understand these words to mean the glory of the Israelites; but according to the Chaldee we read: *Gloriam Domini sui;* and Estius says the sense of the verse is: They gave to the image of a calf the glory that is due to God.[2]

23. That is: God then declared that he would destroy his people (*Exod.* xxii. 10), and so he would have done if Moses, whom he had chosen to be their leader, had not interposed in his presence as their mediator.[3] "*In confractione.*" Accord-

[1] "*Concupierunt concupiscentiam.*" Bossuet explains this by saying: *Vehementissime concupiverunt cibos.* See Psalm lxxvii., verse 20, and the following verses.

[2] "*Gloriam suam.*" Bellarmine, Menochius, Carrières, Gaume, etc., thus explain: The true God who was, or was contributory to, their glory. It seems to us that the psalmist explains clearly enough the following verse: *Deum qui salvabit eos . . .* The God who wrought so many wonders to save them.

[3] This example, as Bellarmine and St. Augustine remark, shows the

ing to the Hebrew: *In ruptura*, or *divisione;* and St. Jerome translates: *Medius* (*stetisset medius contra faciem illius*).

24. "*Terram desiderabilem.*" The land that God had promised them, and that was so worthy of their desires.

26, 27. "*Manum suam.*" His hand armed with the sword of justice. Bellarmine here remarks that the first of these chastisements was inflicted in the desert itself, where all the murmurers twenty years old and upwards were condemned to die (*Num.* xiv. 29); the second, namely, the dispersion, had its accomplishment later on, at first by means of the king of Babylon, and more fully afterwards by Titus and Vespasian.

28. Here David mentions another sin of the Israelites which they committed when, led away by the daughters of Moab, they began to worship their idol Beelphegor (*Num.* xxv.). Don Calmet, in a dissertation at the beginning of the Book of Numbers, shows that Beelphegor is the same as Adonis. "*Sacrificia mortuorum.*" St. Jerome translates: *Victimas mortuorum.* That is: Sacrifices offered to dead gods, such as are the gods of the Gentiles; while our true God is a living God.

29. "*In adinventionibus suis.*" With their perverse inventions, that is, with their superstitions. "*Multiplicata est in eis ruina.*" According to the Hebrew: *Erupit in eos plaga.* That is: A great slaughter was made of them on account of this sacrilege; the number of those that perished on this occasion amounted to twenty-four thousand (*Num.* xxv. 9).

30. Phinees, grandson of Aaron, burning with zeal for God, slew one of the transgressors of the law, with his accomplice. "*Stetit.*" He stood firm for the honor of the law. "*Placavit.*" St. Jerome translates: *Dijudicavit*—He judged and punished the guilty one. Others, according to the Chaldee: *Oravit;* or *Oratione placavit*—He interposed by praying for his people, and appeased the anger of God.[1] "*Cessavit quassatio.*" That is,

great power of the intercession of the saints with God; and, surely, without the continual prayers of the servants of God the world would not continue long.

[1] The Hebrew word, says Bellarmine, has two meanings, *to judge* and *to pray*, and the two agree well with each other in the present case: Phinees, justly indignant, struck the scandalous sinner in the midst of his crime, and begged at the same time the Lord to have pity on his people. This act of zeal and of piety pleased God and appeased his justice.

according to some interpreters: The disorder ceased. But the sense of the Chaldee is: *Cessavit mors;* and St. Jerome translates in the same sense: *Est retenta percussio*—The slaughter ceased. This last interpretation is the best; for we read in Numbers: *Cessavitque plaga a filiis Israel*—And the scourge ceased from the children of Israel (*Num.* xxv. 8).

31. This act of Phinees was ascribed to him for merit, as a work of justice and of true zeal. He received in recompense the dignity of high-priest (*Num.* xxv. 13), which continued in his family for more than thirteen centuries, according to Mattei, with Mariana, Menochius, etc. "*In sempiternum.*" That is: He received this reward for as long as the Mosaic law should last; *Quamdiu lex duraret*, says Emmanuel Sa.

32. The Israelites committed another sin (*Num.* xx.) when, suffering from want of water in the desert, they broke out in unjust murmurings. Moses then, though he had received from God the command to speak to the rock, hesitated somewhat, having conceived a certain feeling of diffidence; however, he struck the rock and water flowed from it in great abundance. God, displeased with Moses on account of his hesitation, punished him by making him die before entering the Promised Land. "*Ad aquas contradictionis.*" That is: In the place where on account of the want of water there arose a contradiction and a contest against Moses. "*Exacerbaverunt spiritum ejus.*" They so embittered his soul that he hesitated to execute the order that God had given him to speak to the rock.[1]

33. God with his own mouth rebuked the Hebrews, reproving them for not having exterminated the Gentiles, as he had commanded them.[2]

37. "*Fornicati sunt.*" In the Bible apostasy from the faith is called Fornication, or treason like to that of unfaithful spouses, who are false to their plighted troth.[3] "*In adinventionibus suis.*" That is: With their superstitions.

38. "*Hereditatem suam.*" Those whom he had chosen for his own people.

[1] See *Psalm* lxxx. 7.

[2] We may see in regard to this and the following verses the Book of Judges.

[3] See *Psalm* lxxii. 26.

41. "*In consilio suo.*" According to the Hebrew: *In consilio ipsorum*—By the purpose, as Menochius explains, which they formed of serving idols. "*Humiliati sunt in iniquitatibus suis.*" According to Mattei we are by this not to understand that they were humbled in their wickedness, but that they grew more wicked in their humiliations.[1]

42. However, the Lord, seeing them thus afflicted, had pity on them and lent his ear to their prayers.

43. "*Testamenti sui.*" That is, of the promises made to their fathers. "*Pœnituit eum.*" According to the Chaldee: *Conversus est ab ira sua.* He turned aside from his anger, as though he felt sorrow for having punished them.

44. That is, according to Maldonatus, Mariana, Tirinus, and Mattei: He caused them to meet with compassion from their enemies, who held them captives.[2]

45. "*Congrega nos de nationibus.*" Gather us together by delivering us from the midst of the Gentiles, where we are scattered.

46. That is: In order that we may come to render Thee thanks in celebrating . . .

47. Then we shall sing: Blessed be, etc.

Psalm X., which is Psalm CVI. of the Psalter.

In the literal sense this psalm sets forth the sufferings that the Jews endured in their captivity and in the desert, and it exhorts them to return thanks to God for having delivered them therefrom. In the figurative sense it represents the miseries from which Jesus Christ has delivered Christians. In it, moreover, the prophet clearly announces the ruin of the Synagogue, the vocation of the Gentiles, and the establishment of the Church.[3]

[1] "*In iniquitatibus suis.*" St. Jerome translates: *Propter iniquitatem suam.* Menochius: *Propter iniquitates suas.* Carrières and Gaume give the same sense: Because of their iniquities.

[2] Others translate: He showed his mercy towards them in the sight of all those, etc. Such is the meaning which St. Augustine and Bellarmine regard as the most probable.

[3] The psalmist begins by an invitation to praise the goodness and the mercy of God. He then describes four examples of recourse to the Lord in affliction, and at the end of each repeats his invitation: see verses 6–8, 13–15, 19–21, and 28–31. He concludes by an eulogium

1. CONFITEMINI Domino quoniam bonus: quoniam in sæculum misericordia ejus.

2. Dicant qui redempti sunt a Domino, quos redemit de manu inimici: et de regionibus congregavit eos.

3. A solis ortu, et occasu: ab Aquilone, et mari.

4. Erraverunt in solitudine in inaquoso: viam civitatis habitaculi non invenerunt.

5. Esurientes, et sitientes: anima eorum in ipsis defecit.

6. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum eripuit eos.

7. Et deduxit eos in viam rectam: ut irent in civitatem habitationis.

8. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

9. Quia satiavit animam inanem: et animam esurientem satiavit bonis.

10. Sedentes in tenebris, et umbra mortis: vinctos in mendicitate, et ferro.

11. Quia exacerbaverunt eloquia Dei: et consilium Altissimi irritaverunt.

12. Et humiliatum est in laboribus cor eorum: infirmati sunt, nec fuit qui adjuvaret.

13. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum liberavit eos.

1. GIVE glory to the Lord, for he is good: for his mercy endureth forever.

2. Let them say *so* that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy and gathered out of the countries.

3. From the rising and from the setting of the sun: from the north and from the sea.

4. They wandered in a wilderness, in a place without water: they found not the way of a city for *their* habitation.

5. They were hungry and thirsty: their soul fainted in them.

6. And they cried to the Lord in their tribulation; and he delivered them out of their distresses.

7. And he led them into the right way, that they might go to a city of habitation.

8. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9. For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

10. Such as sat in darkness and in the shadow of death: bound in want and in iron.

11. Because they had exasperated the words of God: and provoked the counsel of the Most High:

12. And their heart was humbled with labors: they were weakened, and there was none to help them.

13. Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

and a prophecy of the all-powerful and ever-merciful Providence of the Most High towards his servants, or his Church.

14. Et eduxit eos de tenebris, et umbra mortis: et vincula eorum disrupit.

15. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

16. Quia contrivit portas æreas: et vectes ferreos confregit.

17. Suscepit eos de via iniquitatis eorum: propter injustitias enim suas humiliati sunt.

18. Omnem escam abominata est anima eorum: et appropinquaverunt usque ad portas mortis.

19. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum liberavit eos.

20. Misit verbum suum, et sanavit eos: et eripuit eos de interitionibus eorum.

21. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

22. Et sacrificent sacrificium laudis: et annuntient opera ejus in exultatione.

23. Qui descendunt mare in navibus, facientes operationem in aquis multis.

24. Ipsi viderunt opera Domini, et mirabilia ejus in profundo.

25. Dixit, et stetit spiritus procellæ: et exaltati sunt fluctus ejus.

26. Ascendunt usque ad cœlos, et descendunt usque ad abyssos: anima eorum in malis tabescebat.

27. Turbati sunt, et moti

14. And he brought them out of darkness, and the shadow of death: and broke their bonds in sunder.

15. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16. Because he hath broken gates of brass, and burst iron bars.

17. He took them out of the way of their iniquity: for they were brought low for their injustices.

18. Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19. And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20. He sent his word, and healed them: and delivered them from their destructions.

21. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

22. And let them sacrifice the sacrifice of praise: and declare his works with joy.

23. They that go down to the sea in ships, doing business in the great waters:

24. These have seen the works of the Lord, and his wonders in the deep.

25. He said *the word*, and there arose a storm of wind: and the waves thereof were lifted up.

26. They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

27. They were troubled, and

sunt sicut ebrius: et omnis sapientia eorum devorata est.

28. Et clamaverunt ad Dominum cum tribularentur: et de necessitatibus eorum eduxit eos.

29. Et statuit procellam ejus in auram: et siluerunt fluctus ejus.

30. Et lætati sunt quia siluerunt: et deduxit eos in portum voluntatis eorum.

31. Confiteantur Domino misericordiæ ejus: et mirabilia ejus filiis hominum.

32. Et exaltent eum in ecclesia plebis: et in cathedra seniorum laudent eum.

33. Posuit flumina in desertum, et exitus aquarum in sitim:

34. Terram fructiferam, in salsuginem, a malitia inhabitantium in ea.

35. Posuit desertum in stagna aquarum: et terram sine aqua in exitus aquarum.

36. Et collocavit illic esurientes: et constituerunt civitatem habitationis.

37. Et seminaverunt agros, et plantaverunt vineas: et fecerunt fructum nativitatis.

38. Et benedixit eis, et multiplicati sunt nimis: et jumenta eorum non minoravit.

39. Et pauci facti sunt: et vexati sunt a tribulatione malorum, et dolore.

40. Effusa est contemptio super principes: et errare fecit eos in invio, et non in via.

reeled like a drunken man, and all their wisdom was swallowed up.

28. And they cried to the Lord in their affliction, and he brought them out of their distresses.

29. And he turned the storm into a breeze: and its waves were still.

30. And they rejoiced because they were still: and he brought them to the haven which they wished for.

31. Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

32. And let them exalt him in the church of the people: and praise him in the chair of the ancients.

33. He hath turned rivers into a wilderness: and the sources of waters into dry ground.

34. A fruitful land into barrenness, for the wickedness of them that dwell therein.

35. He hath turned a wilderness into pools of waters, and a dry land into water springs.

36. And hath placed there the hungry: and they made a city for their habitation.

37. And they sowed fields, and planted vineyards: and they yielded fruit of birth.

38. And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

39. Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

40. Contempt was poured forth upon *their* princes: and he caused them to wander where there was no passing, and out of the way.

41. Et adjuvit pauperem de inopia: et posuit sicut oves familias.

42. Videbunt recti, et lætabuntur: et omnis iniquitas oppilabit os suum.

43. Quis sapiens, et custodiet hæc, et intelliget misericordias Domini?

41. And he helped the poor out of poverty: and made *him* families like *a flock of* sheep.

42. The just shall see, and shall rejoice; and all iniquity shall stop her mouth.

43. Who is wise, and will keep these things? and will understand the mercies of the Lord?

3. From the East and from the West, from the North and from the South.[1]

4. "*Erraverunt.*" The Israelites wandered, etc.[2]

9. He provided in the desert a marvellous food, and he satisfied those that were famishing.

10. He assisted them when they were in dark prisons, which were as the shadow of death;[3] in want of everything and bound with iron chains.

12. Then was their heart humbled by labors, that is, the pride of their heart was brought low by the hardships that they suffered in the midst of all their afflictions. They grew too weak to resist their enemies, and there was no one to help them to deliver themselves from their hands.

14. "*De tenebris et umbra mortis.*" See verse 10.

16. That is, he has delivered them from prison or from captivity.

18. By reason of their infirmity or sickness.

19. In repeating this verse several times, the prophet wishes to make us understand the compassion that God has for our miseries, and at the same time the efficacy of prayer which makes the Lord not know how to refuse help to him who asks it of him.

20. "*Verbum suum.*" His word, or his orders.[4]

[1] See *Psalm* lxxxviii. 12.

[2] Such is the literal sense of these verses, 4 to 7; but the history of the Israelites is here an example of what happens to all men, people or individuals. So it is understood by Bellarmine.

[3] "*Umbra mortis.*" See *Psalm* xliii. 21.

[4] *Tuus, Domine, sermo, qui sanat omnia*—Thy word, O Lord, which healeth all things (*Wis.* xvi. 12). In the most exalted sense we may understand the mission of the Incarnate Word. Word consubstantial

25. "*Dixit.*" God commanded. "*Stetit spiritus procellæ.*" The wind that makes the storm went forth immediately.

26. The waves of the sea mount and then sink again; the mariners are troubled by fear and their strength begins to fail.

27. "*Omnis sapientia eorum devorata est.*" In the midst of their confusion they have lost all their seaman's craft.

30. "*Deduxit eos.*" The Lord has conducted them.

32. "*Seniorum.*" The ancients, or the chiefs of the people.

33. "*Posuit.*" The Lord has wrought these other wonders; he has, etc.[1]

39. Afterwards, in punishment for their sins, they were reduced, etc.

40. Contempt was also cast upon their princes, that is, the Lord made the chiefs who ruled them to be despised by allowing them to fall into many mistakes, when they strayed from the path of justice and prudence.[2]

42. The just shall see these mercies and rejoice thereat; while the wicked for shame of their iniquity shall not dare to open their mouth.

43. He that is wise will remember these things; and while meditating on them will understand how far reach the mercies of the Lord.

Psalm XI., which is Psalm CVII. of the Psalter.

David consecrates this chant to giving thanks to God for his benefits, and to praying to him for victory over the Edomites. It must be remarked that this psalm has already been explained, partly in verses

with the eternal Father, sent to heal the human race of the wounds inflicted by sin.

[1] Bellarmine with St. Augustine applies this last part, even in its literal sense, or at least in its allegorical and prophetic sense, to the Synagogue and the Church. This is mentioned by St. Alphonsus in the heading of the psalm. In fact, it is easy to recognize in these striking figures the fields of the Synagogue, once so favored, now sterile and abandoned; while the deserts and uncultivated lands of the Gentile world, receiving the seed of the Gospel with the waters of grace, are peopled with saints, and produce in abundance fruits of salvation.

[2] These two verses, 39, 40, well apply to the reprobation of the obstinate Jews, and the two following to the vocation of the Gentiles.

1–5; in Psalm lvi., verses 10–14; and for the rest, in Psalm lix., verses 5–13. We shall content ourselves with giving here a succinct explanation.

1. PARATUM cor meum Deus, paratum cor meum: cantabo, et psallam in gloria mea.

2. Exurge gloria mea, exurge psalterium, et cithara: exurgam diluculo.

3. Confitebor tibi in populis Domine: et psallam tibi in nationibus.

4. Quia magna est super cœlos misericordia tua: et usque ad nubes veritas tua.

5. Exaltare super cœlos Deus, et super omnem terram gloria tua: ut liberentur dilecti tui.

6. Salvum fac dextera tua, et exaudi me: Deus locutus est in sancto suo.

7. Exultabo, et dividam Sichimam, et convallem tabernaculorum dimetiar.

8. Meus est Galaad, et meus est Manasses: et Ephraim susceptio capitis mei.

9. Juda rex meus: Moab lebes spei meæ.

10. In Idumæam extendam calceamentum meum: mihi alienigenæ amici facti sunt.

11. Quis deducet me in civitatem munitam? quis deducet me usque in Idumæam?

12. Nonne tu Deus, qui repulisti nos, et non exibis Deus in virtutibus nostris?

13. Da nobis auxilium de tribulatione: quia vana salus hominis.

14. In Deo faciemus virtutem: et ipse ad nihilum deducet inimicos nostros.

1. MY heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

2. Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

3. I will praise thee, O Lord, among the peoples: and I will sing unto thee among the nations.

4. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5. Be thou exalted, O God, above the heavens: and thy glory over all the earth: that thy beloved may be delivered.

6. Save with thy right hand and hear me. God hath spoken in his holiness.

7. I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

8. Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

9. Juda is my king: Moab the pot of my hope.

10. Over Edom will I stretch out my shoe: the aliens are become my friends.

11. Who will bring me into the strong city: who will lead me into Edom?

12. Wilt not thou, O God, who hast cast us off, and wilt not thou, O God, go forth with our armies?

13. O grant us help from trouble: for vain is the help of man.

14. Through God we shall do mightily: and he will bring our enemies to nothing.

1. My heart is disposed to write whatever Thou ordainest; in all I will bless Thee, and I will sing Thy praises.[1]

2. "*Gloria mea.*" My spirit, which loves to praise God. "*Exurgam diluculo.*" I wish to praise Thee at early morn.

4. I shall say that for all, from earth even to the heavens, is full of Thy mercy and fidelity.

5. "*Ut liberentur . . .*" Psalm lix. 5.

6, 7. Hear me, O Lord, and let Thy right hand save me. God has declared from his sanctuary that I shall one day have the joy of dividing the country of Sichem, or Samaria, and of measuring the lands of the valley of Tents beyond the Jordan, to distribute them at my will.

8. The names of Galaad, Manasses, and Ephraim designate the provinces occupied by the tribes of Israel, whom David called the strength of his head or crown.

9. It is in the tribe of Juda that my throne is established; and the land of Moab which is abundant, makes me hope fully to satisfy my people.

10. "*Alienigenæ.*" Strangers.[2]

11. Who will lead me into Edom, to take possession of this country, the capital of which is very strong?

12. Shall it not be Thou, my God, who at first didst repel us? Wilt not Thou Thyself go forth with our troops to give us victory?

13. "*Vana salus hominis.*" In vain can we hope for help from others.

14. Placing our hopes in God, we shall obtain the victory; he will exterminate our enemies.

Psalm XII., which is Psalm CVIII. of the Psalter.

Interpreters have given various explanations of this psalm. Some apply it to Saul giving vent to his anger against Doeg and those that resemble him. Others to David predicting in form of imprecation the chastisements reserved for Doeg and Achitophel, his enemies. Others, as Xavier Mattei, Mark Marius, and Louis Mingarella, suppose that the imprecations are uttered against David and Jesus Christ

[1] "*In gloria mea.*" Bellarmine says with Theodoret that David calls his glory the spirit or the gift of prophecy.

[2] These are the Philistines. See Psalm lxxxvi. 4.

by their enemies. But commonly the Fathers and the other interpreters regard these imprecations as pronounced against Judas and the other enemies of our Lord. This interpretation, which we follow, agrees especially with that of St. Augustine.

1. DEUS laudem meam ne tacueris: quia os peccatoris, et os dolosi super me apertum est.

2. Locuti sunt adversum me lingua dolosa, et sermonibus odii circumdederunt me: et expugnaverunt me gratis.

3. Pro eo ut me diligerent, detrahebant mihi: ego autem orabam.

4. Et posuerunt adversum me mala pro bonis: et odium pro dilectione mea.

5. Constitue super eum peccatorem: et diabolus stet a dextris ejus.

6. Cum judicatur, exeat condemnatus: et oratio ejus fiat in peccatum.

7. Fiant dies ejus pauci, et episcopatum ejus accipiat alter.

8. Fiant filii ejus orphani, et uxor ejus vidua.

9. Nutantes transferantur filii ejus, et mendicent: et ejiciantur de habitationibus suis.

10. Scrutetur fœnerator omnem substantiam ejus: et diripiant alieni labores ejus.

11. Non sit illi adjutor: nec sit qui misereatur pupillis ejus.

12. Fiant nati ejus in interitum: in generatione una deleatur nomen ejus.

13. In memoriam redeat iniquitas patrum ejus in con-

1. O GOD, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

2. They have spoken against me with deceitful tongues, and they have compassed me about with words of hatred: and have fought against me without cause.

3. Instead of making me a return of love, they detracted me: but I gave myself to prayer.

4. And they repaid me, evil for good: and hatred for my love.

5. Set thou the sinner over him: and may the devil stand at his right hand.

6. When he is judged, may he go out condemned: and may his prayer be turned to sin.

7. May his days be few: and his bishopric let another take.

8. May his children be fatherless: and his wife a widow.

9. Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

10. May the usurer search all his substance: and let strangers plunder his labors.

11. May there be none to help him: nor none to pity his fatherless offspring.

12. May his posterity be cut off: in one generation may his name be blotted out.

13. May the iniquity of his fathers be remembered in the

spectu Domini: et peccatum matris ejus non deleatur.

14. Fiant contra Dominum semper, et dispereat de terra memoria eorum: pro eo quod non est recordatus facere misericordiam.

15. Et persecutus est hominem inopem, et mendicum, et compunctum corde mortificare.

16. Et dilexit maledictionem, et veniet ei: et noluit benedictionem, et elongabitur ab eo.

17. Et induit maledictionem sicut vestimentum, et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus.

18. Fiat ei sicut vestimentum, quo operitur: et sicut zona, qua semper præcingitur.

19. Hoc opus eorum, qui detrahunt mihi apud Dominum: et qui loquuntur mala adversus animam meam.

20. Et tu Domine, Domine, fac mecum propter nomen tuum: quia suavis est misericordia tua.

21. Libera me, quia egenus et pauper ego sum: et cor meum conturbatum est intra me.

22. Sicut umbra cum declinat, ablatus sum: et excussus sum sicut locustæ.

23. Genua mea infirmata sunt a jejunio: et caro mea immutata est propter oleum.

24. Et ego factus sum opprobrium illis: viderunt me, et moverunt capita sua.

25. Adjuva me Domine Deus meus: salvum me fac secundum misericordiam tuam.

sight of the Lord: and let not the sin of his mother be blotted out.

14. May they be before the Lord continually, and let the memory of them perish from the earth: because he remembered not to show mercy.

15. But persecuted the poor man and the beggar, and the broken in heart, to put him to death.

16. And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

17. And he put on cursing like a garment: and it went in like water into his entrails, and like oil in his bones.

18. May it be unto him like a garment which covereth him: and like a girdle with which he is girded continually.

19. This is the work of them who detract me before the Lord: and who speak evils against my soul.

20. But thou, O Lord, Lord, do with me for thy name's sake: because thy mercy is sweet.

21. Do thou deliver me, for I am poor and needy: and my heart is troubled within me.

22. I am taken away like the shadow when it declineth: and I am shaken off as locusts.

23. My knees are weakened through fasting: and my flesh is changed for oil.

24. And I am become a reproach to them: they saw me, and they shook their heads.

25. Help me, O Lord, my God: save me according to thy mercy.

26. Et sciant quia manus tua hæc: et tu Domine fecisti eam.

27. Maledicent illi, et tu benedices: qui insurgunt in me, confundantur: servus autem tuus lætabitur.

28. Induantur, qui detrahunt mihi, pudore: et operiantur sicut diploide confusione sua.

29. Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum.

30. Quia astitit a dextris pauperis, ut salvam faceret a persequentibus animam meam.

26. And let them know that this is thy hand: and *that* thou, Lord, hast done it.

27. They will curse and thou wilt bless: let them that rise up against me, be confounded: but thy servant shall rejoice.

28. Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

29. I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

30. Because he hath stood at the right hand of the poor, to save my soul from persecutors.

1. Hide not my praise, that is, make known my innocence; for the mouth of an impious man and traitor is opened against me.[1] "*Super me.*" St. Jerome translates: *Contra me.* St. Augustine explains: *Odium, quod dolo tegebatur, erupit in vocem* –The hatred, treacherously concealed, broke forth in words.

3. "*Detrahebant.*" St. Jerome translates: *Adversabantur*—They contradicted me. "*Orabam.*" St. Augustine adds: *Pro eis ipsis*—At the same time I prayed for these very men.

5. St. Augustine applies this verse to Judas, and by the sinner he understands Satan himself, which he thus explains: *Diabolo subditus sit, qui Christo subditus esse noluit*—Let him be subject to the devil, who refused to be subject to Christ. And in fact Judas was possessed by Satan: *Post buccellam, introivit in eum Satanas*—After the morsel (that is, after Holy Communion) Satan entered in him (*John*, xiii. 27).

6. "*Cum judicatur.*" When he shall be judged at the tri-

[1] It is Jesus Christ that speaks: He said: *Clarifica me tu, Pater*—Glorify Thou me, O Father! (*John*, xvii. 5.) Among the Jews some attacked him openly, as when they called him Beelzebub (*Matt.* x. 25); others sought to surprise him, as when they said: *Magister, scimus quia verax es*—Master, we know that Thou art a true speaker (*Matt.* xxii. 16). Judas was to betray him with a kiss; and all were about to overwhelm him with outrages, while declaring him worthy of death.

bunal of God. "*Oratio ejus fiat in peccatum.*" That is, as Lallemant very well explains: If he dares speak in self-defence, may it be ascribed to him as a new crime on account of his temerity.

7. "*Episcopatum ejus.*" Some understand by this his place of honor or administration; but it may be justly remarked that by the word Episcopate we must understand the apostolate, as St. Peter interprets it in applying this passage to Judas in the assembly of the apostles, who afterwards addressed this prayer to the Lord: *Ostende quem elegeris ex his duobus unum, accipere locum ministerii hujus, et apostolatus, de quo prævaricatus est Judas*—Show which of these two Thou hast chosen, to take the place of his ministry and apostleship, from which Judas hath by transgression fallen (*Acts*, i, 20–24).

8. Here we must remark, that St. John Chrysostom, Theodoret, and Euthymius are of opinion that Judas was never married. Moreover, Genebrardus and Tirinus think that these imprecations against Judas did not all have their effect in his person, but those only that could reach him. On the other hand, St. Augustine teaches that they were verified with regard to the Jewish people, of whom Judas is here the figure: for by the destruction of Jerusalem the Synagogue became a widow, and the Jews, her children, were made orphans.[1]

9. This happened after the destruction of Jerusalem. "*Nutantes transferantur.*" St. Jerome translates: *Justabiles vagentur.*

10. Here Menochius remarks: *In excidio Hierosolymitano, adeo Judæorum divitias scrutabantur milites Romani, ut etiam, corporibus sectis aliquorum, viscera scrutati sint, sperantes se aurum, quod deglutivissent, inventuros. Testis Josephus*—In the destruction of Jerusalem the Roman soldiers made such a close search after the riches and property of the Jews, that they even ripped up the bodies of some and searched their bowels to find gold which they might have swallowed, as Josephus testifies (*De Bello Judaico*, l. 6, c. 15).

12. That is, as Lallemant explains: May death carry off his children before they are able to have their father's name pass to a second generation.[2]

[1] We may add that since that time the Jews have had no High Priest.

[2] Bellarmine applies this verse and the preceding verses to the Jew-

13. "*Iniquitas patrum ejus.*" The iniquity of the fathers of this same people, to be punished in him, as St. Augustine explains, applying the text of the Gospel: *Ut veniat super vos omnis sanguis justus, qui effusus est super terram, a sanguine Abel.* . . That upon you may come all the just blood that hath been shed upon the earth from the blood of Abel . . . (*Matt.* xxiii. 33). "*Matris ejus.*" By this the holy Doctor understands Jerusalem.

14. "*Fiant contra Dominum semper.*" May the iniquity of their fathers and the sin of their mother, with their own crimes, be always before the eyes of God in punishment.

15. "*Hominem inopem. . . .*" Jesus Christ himself, who was thus treated without pity.

16. "*Dilexit maledictionem.*" St. Augustine applies this to the time when the Jewish people cried out: *Sanguis ejus super nos et super filios nostros*—His blood be upon us and upon our children (*Matt.* xxvii. 25).

17. That is, as St. Augustine explains: May cursing wrap round his body and penetrate within his soul.

19. "*Hoc opus.*" St. Jerome translates: *Hæc est retributio*—This is the punishment.[1]

20. "*Propter nomen tuum.*" For the glory of Thy name. "*Suavis.*" St. Jerome translates: *Bona.* Bent on helping the afflicted.

21. "*Cor meum conturbatum est intra me.*" St. Augustine refers this passage to what Jesus Christ said in the garden: *Tristis est anima mea usque ad mortem*—My soul is sorrowful even unto death (*Matt.* xxvi. 38).

ish people after the ruin of Jerusalem, and he shows in this the fulfilment of the prophecy of Osee: *Dies multos sedebunt filii Israel sine rege, et sine principe, et sine sacrificio, et sine altari, et sine ephod*—The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod (*Osee*, iii. 4). Thenceforward the Jews no longer formed one family, one people, or one kingdom; they were so many separate units scattered among foreign nations, without king, without leader, without altar, and without High Priest.

[1] The word *opus* is used in the sense of wages: *Non morabitur opus mercenarii tui apud te usque mane*—The wages of him that hath been hired by thee shall not abide with thee until the morning (*Lev* xix. 13).

22. "*Excusans sum sicut locusta.*" The locust goes lopping from place to place; and thus, says Du Hamel, did it happen to Jesus Christ: *Ex uno tribunali in aliud jactatus*—Who was cast about from one tribunal to another.

23. "*Propter oleum.*" St. Jerome translates: *Absque oleo* – Without oil. We should then understand that ill and infirm condition of body was brought on not by the use of oil, but through being debarred from its use; for Estius, Sa, Mariana, Malvenda, Tirinus, and Mattei say that unctions with the use of oil were customary among the Hebrews, and that their health suffered if they failed to use them. Hence Mattei asserts that to understand here that flesh was lost by the use of oil is a most evident error. Besides, Bellarmine thus translates and explains the Hebrew literally: *Caro mea immutata est a pinguedine; id est, ex pingui macilenta reddita est.* And according to the Chaldee we read: *Macilenta est absque pinguedine.* The sense, therefore, is: My flesh has been changed from being fat, and is become lean for want of food that produces fatness. Otherwise, I do not see how this verse can with propriety be applied to Jesus Christ.

24. "*Moverunt capita sua.*" They shook their heads to insult me. This was verified, as Bellarmine remarks, when the enemies of Jesus Christ blasphemed him as he was on the cross: *Prætereuntes autem blasphemabant eum, moventes capita sua*—And they that passed by blasphemed him, wagging their heads (*Matt.* xxvii. 39).

26. That is, as Menochius explains it: Let them know that all that I have suffered, I have suffered by Thy will, according to the words of Isaias: *Propter scelus populi mei percussi eum*—For the wickedness of my people have I struck him (*Is.* liii. 8).

27. "*Maledicent illi.*" They will curse me. And thus St. Paul wrote: *Christus nos redemit de maledicto legis, factus pro nobis maledictus*—Christ hath redeemed us from the curse of the law, being made a curse for us (*Gal.* iii. 13). Du Hamel comments on the last words thus: *Nostram ipse suscipiens maledictionem*—Taking upon himself our curse. "*Confundantur.*" May they remain confounded, and be converted, as St. Augustine understands it.

28. "*Diploide.*" With a double cloak, that is, according to St. Augustine, both within and without.

29. "*Nimis . . . In medio multorum.*" St. Jerome translates: *Vehementer . . . In medio populorum*—In the midst of the people.

30. He has stood at my side in my misery, to defend me and to save my life from the hands of my persecutors. Bellarmine understands this of the resurrection of Jesus Christ, whereby he resumed the life which the Jews had taken from him.

Sunday at Lauds.

PSALM I., WHICH IS PSALM XCII. OF THE PSALTER.

The psalmist exalts the power that God manifested in creating heaven and earth; and transporting himself in thought to the first moment of creation, he represents to himself God, who in some way proceeds from the mystery of his eternal existence, in order to reveal himself in the production of creatures.[1]

1. DOMINUS regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se.

2. Etenim firmavit orbem terræ, qui non commovebitur.

3. Parata sedes tua ex tunc: a sæculo tu es.

4. Elevaverunt flumina Domine: elevaverunt flumina vocem suam.

5. Elevaverunt flumina fluctus suos, a vocibus aquarum multarum.

6. Mirabiles elationes maris, mirabilis in altis Dominus.

1. THE Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

2. For he hath established the world, which shall not be moved.

3. Thy throne is prepared from of old: thou art from everlasting.

4. The floods have lifted up, O Lord: the floods have lifted up their voice.

5. The floods have lifted up their waves: with the noise of many waters.

6. Wonderful *are* the surges of the sea: wonderful is the Lord on high.

[1] Title of the psalm: *Laus cantici ipsi David, in die ante Sabbatum, quando fundata est terra*—Praise *in the way* of a canticle, for David himself, on the day before the Sabbath, when the earth was founded. By this we see that formerly this psalm was sung on the eve of the Sabbath, the day on which the work of creation was completed by the formation of man, whose dominion the earth was to be. On this same day the earth was renewed and restored by the Passion of our divine Saviour, to which mystery interpreters likewise apply this psalm; but the Church sings it at daybreak on Sunday, at Lauds, because if Jesus Christ redeemed the world by his Passion and death on the eve of the Sabbath, it was at the earliest dawn of Sunday that he took possession of his kingdom by his glorious resurrection: *Dominus regnavit*, etc. A song of triumph, which, placed at the beginning, characterizes perfectly the entire Office.

7. Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo Domine in longitudinem dierum.

7. Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

1. The Lord has established his kingdom over the whole universe; he has clothed himself with majesty; he has girt himself ready to govern the world and to fill it with his benefits.

3. Lord, thy throne or thy reign was established from all eternity, since Thou hast existed eternally before all creatures.

4, 5. The rivers seem to have raised their voice to praise Thee; the sound of many waters has served them for voice to give Thee glory.

6. Marvellous are the heavings of the waves of the sea when agitated by the winds; yet more marvellous[1] is the Lord, who from the height of heaven bridles the rage of the billows, and governs all things.

7. The tokens of Thy goodness and grandeur, which are proclaimed from Thy house, that is, from the Church, are but too clear and evident; it is fitting then that this Thy house should by Thy divine Providence ever be kept holy and pure of all stain.

(For Psalm II., see Psalm XCIX, *Jubilate Deo*, page 286.)

PSALM III., WHICH IS PSALM LXII. OF THE PSALTER.

A prayer of David when he was in the desert, pursued by his enemies. He thanks God for his protection; and it is in his mercy that he always wishes to hope.

1. DEUS, Deus meus, ad te de luce vigilo.

2. Sitivit in te anima mea, quam multipliciter tibi caro mea.

3. In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

4. Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

1. O GOD, my God, to thee do I watch at break of day.

2. For thee my soul hath thirsted, for thee my flesh, O how many ways!

3. In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee to see thy power and thy glory.

4. For thy mercy is better than lives: thee my lips shall praise.

[1] We may remark that in the text the comparative is understood; this renders the expression stronger and more suitable. The expression signifies that in regard to Him who is spoken of no comparison is possible.

5. Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

6. Sicut adipe et pinguedine repleatur anima mea: et labiis exultationis laudabit os meum.

7. Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

8. Et in velamento alarum tuarum exultabo, adhæsit anima mea post te: me suscepit dextera tua.

9. Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt.

10. Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

5. Thus will I bless thee *all* my life long: and in thy name I will lift up my hands.

6. Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

7. If I have remembered thee upon my bed, I will meditate thee on the morning: because thou hast been my helper.

8. And I will rejoice under the covert of thy wings, my soul hath stuck close to thee: thy right hand hath received me.

9. But they have sought my soul in vain, they shall go into the lower parts of the earth:

They shall be delivered into the hands of the sword, they shall be the portions of foxes.

10. But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

1. At break of day I wake from sleep and come to Thee.

2. My soul has so great thirst for Thee, that my body also feels the ardor.[1]

4. "*Labia mea laudabunt te.*" My lips shall always be employed in praising Thee.

5. Thus throughout my life I will do nought but bless Thee, and I will lift up my hands continually to invoke Thy name.

6. "*Sicut adipe et pinguedine.*" As with an agreeable and nourishing fatness, that is, with the abundance of Thy grace and consolations.

7. If in the time of my repose, when in my bed, I was mindful of Thee, much more when day comes will I meditate upon Thy goodness in having thus protected me.

[1] Or else: My soul desires Thee ardently as its food and its drink, its light, and its joy. Even my body sighs after Thee on account of its numberless necessities and many miseries, which Thou only canst remedy.

8. "*In velamento alarum tuarum.*" At seeing that Thou coverest me with Thy wings.

9. It is in vain that my enemies have sought to take my life; they shall lose their own instead, and shall be buried in the abyss of hell; there they shall be given into the hand of the avenging sword of God; they shall become the prey of foxes, that is, of devils who as foxes deceive men by their cunning.

10. "*Rex . . . in eo.*" Some refer these words to David, and believe that there is question here of the oath of fidelity which had to be made to him when he came to the throne. But Rotigni and Lallemant say, with greater probability, that they refer to the Messias, the King of the world and true God; for it is one thing to swear allegiance to a king, and another to swear by the name of a king. This is the meaning of the words: *Jurant in eo.*

Psalm IV., which is Psalm LXVI. of the Psalter.

The psalmist addressed to God a fervent prayer, beseeching him to send the Messias, that he may thus make himself known and adored by all nations.

1. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

2. Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

3. Confiteantur tibi populi Deus: confiteantur tibi populi omnes.

4. Lætentur et exultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

5. Confiteantur tibi populi Deus: confiteantur tibi populi omnes: terra dedit fructum suum.

6. Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.

1. God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

2. That we may know thy way upon earth: thy salvation in all nations.

3. Let peoples confess to thee, O God: let all peoples give praise to thee.

4. Let the nations be glad and rejoice: for thou judgest the peoples with justice, and directest the nations upon earth.

5. Let the peoples, O God, confess to thee: let all the peoples give praise to thee: the earth hath yielded her fruit.

6. May God, our own God, bless us. May God bless us: and all the ends of the earth fear him.

1. "*Illuminet vultum suum super nos.*" May God illuminate us by the splendors of his presence.

2. O Lord, let us know here on earth the way to please Thee, and cause that among all nations the Saviour, Thy Son, be known.

3. May all the nations thus enlightened confess that Thou art their God. May they praise and give Thee thanks.

5. May all the people praise Thee, O my God! and thank Thee for all Thy benefits; and especially because the earth, that is, the most pure womb of a Virgin, such as Mary, by the operation of the Holy Ghost, has brought forth the Fruit so greatly desired, the Saviour of the world. Wherefore, Jesus Christ was called by the angel the Blessed Fruit of Mary.[1]

6. "*Deus, Deus noster, . . . Deus.*" In this triple repetition of the name of God interpreters recognize a sufficiently clear indication of the Mystery of the Most Blessed Trinity.[2] "*Metuant eum omnes fines terræ.*" May all men on earth, even to its farthest limits, fear and adore him.

Canticle of the Three Children (*Dan.* iii. 57).

A hymn sung at Babylon by the three young Israelites, Ananias, Misael, and Azarias, while they were in the midst of the fiery furnace wherein King Nabuchodonozor had condemned them to die for having refused to adore his statue (*Dan.* iii 57) This canticle, in which all creatures are invited to bless God, is very easy to understand. We therefore omit to explain it, because such an explanation instead of pleasing and instructing the reader would rather be wearisome to him.[3]

[1] "*Dedit.*" The past instead of the future, according to the custom of the prophets. "*Fructum suum.*" Its fruit by excellence beyond all comparison. See Psalm lxxxiv. 13; also the text of Isaias: *Erit germen Domini in magnificentia et gloria, et Fructus terræ sublimis*—The bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high (*Is.* iv. 2).

[2] "*Benedicat nos Deus.*" That is: May the Lord fill us with every kind of good, but especially with spiritual and heavenly goods.

[3] However, as the present work is not only an explanation, but also, according to its title, a translation (see the Dedication) for the use of persons who do not understand Latin, we have deemed it expedient to furnish also a translation of this admirable canticle. It is abridged from the one found in the prophet Daniel, which consists of thirty-eight verses. In it the three young martyrs, under the inspiration of the

1. BENEDICITE omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

2. Benedicite Angeli Domini Domino: benedicite cœli Domino.

3. Benedicite aquæ omnes, quæ super cœlos sunt, Domino: benedicite omnes virtutes Domini Domino.

4. Benedicite sol, et luna Domino: benedicite stellæ cœli Domino.

5. Benedicite omnis imber, et ros Domino: benedicite omnes spiritus Dei Domino.

6. Benedicite ignis, et æstus Domino: benedicite frigus, et æstus Domino.

7. Benedicite rores, et pruina Domino: benedicite gelu, et frigus Domino.

8. Benedicite glacies, et nives Domino: benedicite noctes, et dies Domino.

9. Benedicite lux, et tenebræ Domino: benedicite fulgura, et nubes Domino.

10. Benedicat terra Dominum: laudet, et superexaltet eum in sæcula.

1. ALL ye works of the Lord, bless the Lord: praise and exalt him above all forever.

2. O ye Angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

3. O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

4. O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

5. O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

6. O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

7. O ye dews and hoar frost, bless the Lord: O ye frost and cold, bless the Lord.

8. O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

9. O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

10. O let the earth bless the Lord: let it praise and exalt him above all forever.

Holy Ghost, call first (v. 1) upon all creatures in general, animate and inanimate, to bless the Lord; then (verses 2 to 14) they address themselves to the several kinds of creatures in particular, beginning with the angels of heaven above and descending by degrees down to earth; then (verses 15–17) they encourage all the servants of God, and lastly (v. 18) their own selves, to praise him. The two last verses have been added by the Holy Church; but the last being formed from the verses 52 and 56 of Daniel.—Remarks: Verse 3. "*Aquæ omnes quæ super cœlos sunt.*" See next psalm, verse 4. "*Virtutem Domini.*" This expression is variously understood; it seems to denote the angelic hosts charged with executing the intimations of God's will throughout the universe. See Psalm cii. v. 22, and next psalm, v. 2. Verse 5. "*Spiritus Dei.*" The winds. Verse 6. "*Frigus est æstus.*" Some understand hereby winter and summer.

11. Benedicite montes, et colles Domino: benedicite universa germinantia in terra Domino.

12. Benedicite fontes Domino: benedicite maria, et flumina Domino.

13. Benedicite cete, et omnia, quæ moventur in aquis, Domino: benedicite omnes volucres cœli Domino.

14. Benedicite omnes bestiæ, et pecora Domino: benedicite filii hominum Domino.

15. Benedicat Israel Dominum: laudet, et superexaltet eum in sæcula.

16. Benedicite sacerdotes Domini Domino benedicite: servi Domini Domino.

17. Benedicite spiritus, et animæ justorum Domino: benedicite sancti, et humiles corde Domino.

18. Benedicite Anania, Azaria, Misael Domino: laudate et superexaltate eum in sæcula.

19. Benedicamus Patrem, et Filium cum sancto Spiritu: laudemus et superexaltemus eum in sæcula.

20. Benedictus es Domine in firmamento cœli: et laudabilis, et gloriosus, et superexaltatus in sæcula.

11. O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

12. O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

13. O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

14. O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

15. O let Israel bless the Lord: let them praise and exalt him above all forever.

16. O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

17. O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

18. O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all forever.

19. Let us praise the Father, and the Son, with the Holy Ghost: let us praise and exalt him above all forever.

20. Thou art praised in the sky of the heavens: and praiseworthy and glorious and exalted above all for ever.

Psalm V., which is Psalm CXLVIII. of the Psalter.

In this psalm, as well as in the two following, all creatures are called upon to praise and thank the Lord for the victory gained over the enemies of his holy name. In an allegorical sense all Christians are invited to bless God for the victory that he helped them to gain over the devil, the world, and the flesh; a victory so great that for it they will be honored by being appointed judges at the day of judgment.

1. Laudate Dominum de cœlis: laudate eum in excelsis.

1. Praise ye the Lord from the heavens: praise ye him in the high places.

2. Laudate eum omnes Angeli ejus: laudate eum omnes virtutes ejus.

3. Laudate eum sol et luna: laudate eum omnes stellæ, et lumen.

4. Laudate eum cœli cœlorum: et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

5. Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.

6. Statuit ea in æternum, et in sæculum sæculi: præceptum posuit, et non præteribit.

7. Laudate Dominum de terra, dracones, et omnes abyss.

8. Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus.

9. Montes, et omnes colles: ligna fructifera, et omnes cedri.

10. Bestiæ et universa pecora: serpentes, et volucres pennatæ:

11. Reges terræ, et omnes populi: principes et omnes judices terræ.

12. Juvenes, et virgines: senes cum junioribus laudent nomen Domini: quia exaltatum est nomen ejus solius.

13. Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

14. Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi.

2. Praise ye him all his angels: praise ye him all his hosts.

3. Praise ye him O sun and moon: praise him all ye stars and light.

4. Praise him ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

5. For he spoke, and they were made: he commanded, and they were created.

6. He hath established them forever, and for ages of ages: he hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth, ye dragons, and all ye deeps.

8. Fire, hail, snow, ice, stormy winds: which fulfil his word:

9. Mountains and all hills: fruitful trees and all cedars.

10. Beasts, and all cattle: serpents and feathered fowls:

11. Kings of the earth, and all peoples: princes and all judges of the earth.

12. Young men and maidens: let the old with the younger, praise the name of the Lord: for his name alone is exalted.

13. The praise of him is above heaven and earth, and he hath exalted the horn of his people.

14. A hymn to all his saints: to the children of Israel, a people approaching to him.

4. "*Aquæ omnes quæ super cœlos sunt.*" With regard to these waters there are various opinions. Some, as St. Bonaventure, Ambrose and Catharinus, etc., say that they are the crystalline heaven. Others, as St. Athanasius (*Cont. Arian.* or. 2, n. 28, *E B.*), St. Basil (*In Hexam.* hom. 3), St. Ambrose (*Hexam.* l. 2,

c. 2, 3), St. John Chrysostom (*In Genes.* hom. 4), Bede (*In Hexam.*), etc., believe that these waters are above the firmament or starry heavens, and they cite for this opinion Genesis: *Et fecit Deus firmamentum, divisitque aquas quæ erant sub firmamento, ab his quæ erant super firmamentum*—And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament (*Gen.* i. 7). And St. Augustine, who holds the same view, says: *Major est Scripturæ hujus auctoritas, quam omnis humani ingenii capacitas*—The authority of this Scripture is greater than all the capacity of the human mind (*De Gen. ad litt.* l. 2, c. 5, n. 9). This opinion is also followed by many modern interpreters cited by Tirinus. Others, in fine, such as Rupert, Lorinus, Mariana, etc., with the greatest number of modern commentators, understand by these waters the clouds that are suspended over the earth.[1]

6. "*Ea.*" That is, the angels and the heavenly bodies.

7. "*Dracones.*" This is the name given by Scripture to sea-monsters. "*Abyssi.*" Abysses, that is, deep waters.

8. "*Spiritus procellarum.*" These are violent winds.

10. "*Serpentes.*" Animals that crawl upon the earth. "*Volucres pennatæ.*" Birds that fly in the air.

12. "*Exaltatum est nomen ejus solius.*" God is raised above everything; it is to him alone all glory belongs.

13. Let then the praises of the Lord resound through heaven and earth, since he has willed to exalt by his power his faithful people, in giving them Jesus Christ, who has made his servants victorious over the devils.

14. Let praise be given at the same time to all his saints, and to all the true children of Israel who form the people that by their faith and virtue approach near to God.

[1] Bellarmine, who holds the second opinion with the holy Fathers, seems to us to refute in a solid way this last opinion; besides, we see that the psalm is divided into two parts, the first of which refers to the higher regions of the heavens. See, moreover, in the preceding canticle, verse 3, and in Psalm ciii., verse 3.

PSALM VI., WHICH IS PSALM CXLIX. OF THE PSALTER.

1. CANTATE Domino canticum novum: laus ejus in ecclesia Sanctorum.
2. Lætetur Israel in eo, qui fecit eum: et filii Sion exultent in rege suo.

3. Laudent nomen ejus in choro: in tympano et psalterio psallant ei:

4. Quia beneplacitum est Domino in populo suo: et exaltabit mansuetos in salutem.

5. Exultabunt sancti in gloria, lætabuntur in cubilibus suis.
6. Exaltationes Dei in gutture eorum: et gladii ancipites in manibus eorum:

7. Ad faciendam vindictam in nationibus: increpationes in populis.
8. Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis.
9. Ut faciant in eis judicium conscriptum: gloria hæc est omnibus sanctis ejus.

1. SING ye to the Lord a new canticle: let his praise be in the church of the saints.
2. Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.
3. Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.
4. For the Lord is well pleased with his people: and he will exalt the meek unto salvation.
5. The saints shall rejoice in glory: they shall be joyful in their beds.
6. The high praises of God shall be in their mouth: and two-edged swords in their hands.
7. To execute vengeance upon the nations, chastisements among the people:
8. To bind their kings with fetters: and their nobles with manacles of iron.
9. To execute upon them the judgment that is written: this glory is to all his saints.

1. Sing to the Lord a new canticle for all the new benefits that he has bestowed upon us, and especially for having given us Jesus Christ for our Redeemer: it is just that in the assembly of the saints, that is, of Christians, the praises of the Lord should ever resound.

2. Let the children of the holy Church exult in their God who has created them, and who reigns in them by his grace.

4. "*Exultabit mansuetos in salutem.*" He will exalt the meek by giving them eternal salvation.

5. "*In gloria.*" In the glory of heaven, where they shall enjoy eternal gladness.

7. Wherewith to execute a just vengeance upon the nations

who had persecuted them by reproaching them with their iniquities.[1]

9. "*Ut faciant in eos judicium conscriptum.*" So they shall execute upon the persecutors the judgment spoken of in Holy Scripture. *Judicabunt nationes, et dominabuntur populis*—They shall judge nations, and rule over people (*Wis.* iii. 8).

PSALM VII., WHICH IS PSALM CL.[2] OF THE PSALTER.

1. LAUDATE Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

2. Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

3. Laudate eum in sono tubæ: laudate eum in psalterio, et cithara.

4. Laudate eum in tympano, et choro: laudate eum in chordis, et organo.

5. Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

1. PRAISE ye the Lord in his holy places: praise ye him in the firmament of his power.

2. Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3. Praise him with sound of trumpet: praise him with psaltery and harp.

4. Praise him with timbrel and choir: praise him with strings and organs.

5. Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

1. "*In sanctis ejus.*" According to the Hebrew: *In sanctuario ejus*—In his sanctuary, which is principally heaven. "*In firmamento virtutis ejus.*" St. Jerome translates: *In fortitudine potentiæ ejus*—In the strength of his power. The almighty power of God shines forth in a special manner in the firmament, or in the heavens, as is the meaning of the word *Firmamentum* given in the first chapter of Genesis.

2. "*In virtutibus ejus.*" In the effects of his power, or in the marvels that he works.

4. "*Choro.*" Some think that this expression means here some musical instrument, now unknown to us; others that it

[1] Reference is here made to the last judgment. We may remark a striking relation between the next verse and the words of our Lord: *Ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores*—Bind his hands and feet, and cast him into the exterior darkness.

[2] This psalm is, as it were, the conclusion of the two preceding psalms and of the whole psalter.

signifies a concert of voices. We are ignorant as to what instruments correspond to those mentioned by the psalmist. Dom Calmet has treated this subject in a special dissertation.

THE CANTICLE OF ZACHARY (*Luke*, i. 68).

In this canticle we hear the prophet Zachary praising and thanking the Messias who comes to save mankind: he then shows his own son, St. John the Baptist, chosen to be the precursor of our Lord Jesus Christ.

1. BENEDICTUS Dominus Deus Israel, quia visitavit, et fecit redemptionem plebis suæ:

2. Et erexit cornu salutis nobis: in domo David pueri sui:

3. Sicut locutus est per os sanctorum, qui a sæculo sunt, prophetarum ejus:

4. Salutem ex inimicis nostris, et de manu omnium, qui oderunt nos:

5. Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

6. Jusjurandum, quod juravit ad Abraham patrem nostrum, daturum se nobis:

7. Ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi.

8. In sanctitate et justitia coram ipso, omnibus diebus nostris.

9. Et tu puer, Propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus:

10. Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

11. Per viscera misericordiæ Dei nostri: in quibus visitavit nos, oriens ex alto:

1. BLESSED be the Lord God of Israel: because he hath visited and wrought the redemption of his people:

2. And hath raised up an horn of salvation to us, in the house of David his servant.

3. As he spoke by the mouth of his holy prophets, who are from the beginning.

4. Salvation from our enemies, and from the hand of all that hate us.

5. To perform mercy to our fathers; and to remember his holy testament.

6. The oath which he swore to Abraham our father, that he would grant to us,

7. That being delivered from the hand of our enemies we may serve him without fear,

8. In holiness and justice before him, all our days.

9. And thou child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

10. To give knowledge of salvation to his people, unto the remission of their sins.

11. Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us.

12. Illuminare his, qui in tenebris, et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

12. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

2. "*Cornu salutis.*" The strength that saves, that is, the Saviour.

8. "*In sanctitate et justitia coram ipso.*" That is to say: Not merely with external worship, but also with piety and interior justice, which renders us likewise interiorly just in the sight of God.

9. Thou shalt be the prophet of the Lord; for before he manifests himself on earth, thou shalt go forth to prepare souls to follow his teaching.

11. "*Per viscera misericordiæ.*" That is: Through the immense and tender pity. "*Oriens.*" The word *Oriens* is not the participle of the verb *Orior*, but according to the Hebrew and the Greek text, is a noun substantive, which, as explained by St. Jerome, St. Cyril, and others cited by Tirinus in his comments on *Zachary*, iii. 8, denotes the eternal Word begotten by God. Hence the following is the antiphon which the Church sings on the 21st of December in addressing our divine Saviour: *O Oriens, Splendor lucis æternæ, et Sol justitiæ! veni, et illumina sedentes in tenebris et umbra mortis*—O Orient, Splendor of eternal light, and Sun of justice, come and enlighten those who sit in darkness and the shadow of death.

12. "*Qui in tenebris et in umbra mortis sedent.*" That is: Those that are deprived of the grace of God, a privation which is the shadow of the eternal death. "*In viam pacis.*" In the path that conducts to eternal beatitude.

Monday at Lauds.

PSALM I., WHICH IS PSALM L. OF THE PSALTER.

David, contrite and humbled, bewails his sins.[1]—In this psalm is perfectly expressed the sorrow that a sinner feels when repenting of his faults he humbly asks God's pardon. It is the fourth penitential psalm.

1. MISERERE mei Deus, secundum magnam misericordiam tuam.

1. HAVE mercy on me, O God, according to thy great mercy.

2. Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

2. And according to the multitude of thy *tender* mercies blot out my iniquity.

3. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

4. For I know my iniquity: and my sin is always before me.

5. Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

5. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

6. Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

6. For behold I was conceived in iniquities: and in sins did my mother conceive me.

7. Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

7. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

8. Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

[1] Title of the psalm: *Psalmus David, cum venit ad eum Nathan propheta, quando intravit ad Bethsabee*—Psalm of David when Nathan came to him, after he had sinned with Bethsabee (2 *Kings*, xii.).

9. Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

10. Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

11. Cor mundum crea in me Deus: et spiritum rectum innova in visceribus meis.

12. Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

13. Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

14. Docebo iniquos vias tuas: et impii ad te convertentur.

15. Libera me de sanguinibus Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

16. Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

17. Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

18. Sacrificium Deo spiritus contribulatus: cor contritum, et humiliatum Deus non despicies.

19. Benigne fac Domine in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

20. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

9. To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

10. Turn away thy face from my sins: and blot out all my iniquities.

11. Create a clean heart in me, O God: and renew a right spirit within my bowels.

12. Cast me not away from thy face: and take not thy holy spirit from me.

13. Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust thy ways: and the wicked shall be converted to thee.

15. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

17. For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19. Deal favorably, O Lord, in thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thy altar.

1. Show to me great mercy because I am a great sinner.

2. "*Dele iniquitatem meam.*" Blot out from my soul all my sins.

4. I well know the enormity of my sin, which is continually before my eyes, reproaching me with the evil that I have done.

5. O Lord, against Thee alone I have sinned, and I have dared to do evil before Thy eyes; but I hope to receive from Thee the pardon which Thou hast promised to repentant sinners so that Thou mayest be justified in Thy words. *In sermonibus tuis*, that is, in regard to Thy promises to pardon him who repents, and that Thou wilt overcome, that is, Thou wilt shut the mouth of my enemies, who think and dare to say that it is not just that I should receive pardon for so great a sin, when Thou shalt judge me.

It must be remarked that this verse is variously explained by others. "*Tibi soli peccavi.*" Bellarmine, Tirinus, and Mattei, following the commentary of St. Cyril and of St. Gregory, explain thus: *Tibi soli peccavi ut judici*—Against Thee only have I sinned as Judge. I have sinned against Thee alone, in this sense, that Thou alone art to judge me; for though it is true that I have also sinned against my neighbor by causing the death of Urias and by scandalizing the people, nevertheless I am afraid of Thee alone; because as king I have no one on earth to judge me, and yet I have to be judged, and by Thee alone be punished, and not by men. This commentary is beautiful, but the interpretation given above appears to me more simple and more appropriate: "Lord against Thee alone I have sinned," for it was God's law only that David transgressed. It is no objection that he had also offended against Urias and the people; for these offences were sins only so far as they were transgressions of the law of God, since all the malice of sin consists in the transgression of the divine law, according to what the Apostle says: "*Peccatum non cognovi, nisi per legem*"—But I did not know sin, but by the law (*Rom.* vii. 7). Hence David said with good reason: Against Thee only I have sinned; for Thy law alone I have transgressed. "*Ut justificeris.*"[1] Theodoret says that the particle *Ut* does not here signify cause but consequence. "*Judicaris.*" According to the Hebrew: *Judicaveris*—Thou shalt judge.

6. I have had the misfortune of being conceived in sin; when my mother conceived me I appeared in the world already a sinner.—As if he would say: what, O Lord! couldst Thou expect from a man conceived in sin?—Grotius explains this pas-

[1] This part of the verse is cited by St. Paul (*Rom.* iii. 4).

sage thus: I was guilty from my birth. But this interpretation seems to favor the opinion of Socinus, who denied original sin, and denied that it was contracted from the moment of conception; whereas this text proves perhaps more clearly than any other that all men are conceived in original sin.

7. Thou lovest the truth, and him also who confesses his fault: I confess my ingratitude, inasmuch as Thou hast favored me by making known to me the secrets of Thy wisdom, secrets uncertain and hidden to others.

8. Reference is here made to the sprinkling of the blood of the victims, which was made over the lepers with hyssop to purify them (*Levit.* xiv. 6). That is to say: Cleanse me, O Lord! ever more and more.[1]

9. In making me hear that Thou hast pardoned me, Thou wilt give to my soul a joy and gladness so great that my very bones, that is, all my interior powers, which have been so greatly afflicted, shall leap for joy.

10. My God, turn, then, Thy face from my sins, that is, look no longer upon them; and blot out from my soul all my faults, which gave Thee horror.

11. Change my heart, and give me a pure heart, that loves none but Thee: and renew within my bowels, that is, my interior, that right spirit which I had lost by sin.

13. Restore to me the joy of the salvation which Thou hast given me, and confirm me in good by means of a *principal* spirit, that is, one that is strong, inspired by Thee.

14. I promise Thee, on account of the scandal that I have given, to instruct sinners in Thy law, and I hope that they will be converted to Thee.

15. "*Sanguinibus.*" Rotigni and Lallemant give to this word a sense that is very probable, by explaining it to refer to the remorse of conscience with which David was afflicted on account of the blood of Urias.[2]— "*Justitiam tuam.*" Bellarmine

[1] We also find in this verse reference to another purification wrought by the sprinkling of water which was mixed with the ashes of the victim offered for sin (*Num.* xix. 9); this is regarded as a figure of baptism. See Bellarmine.

[2] "*Sanguinibus.*" The plural instead of the singular, a Hebraism, to denote the abundance of the blood shed, and the enormity of the crime. Besides Urias, David had caused a considerable number of his

says that the pardon of sin is mercy with respect to us; but that it is justice with regard to Jesus Christ who, by his death, has merited for us pardon; and this is the divine justice of which David meant to speak.

17. If to satisfy for my sins Thou hadst required of me sacrifices, I would willingly have offered them to Thee; but I well know that with holocausts Thou art not satisfied.

18. The sacrifice that is pleasing to Thee, O my God! is a soul afflicted on account of its sin; when a heart is contrite and humbled Thou knowest not how to despise it.

19. That is: If I do not deserve to be heard, look, O Lord! with a gracious eye upon Thy city Sion, and according to Thy good-will, that is, in accordance with the purpose of Thy good pleasure, which Thou hadst in choosing it as Thy dwelling-place, show to it Thy favor, so that the walls of Jerusalem, now fallen in ruins, may be rebuilt.

20. Then wilt Thou accept with joy my sacrifices of justice, that is, as Bellarmine understands it, my homage justly due to Thee, and all my offerings and holocausts; and many, after my example, will offer to Thee upon Thy altar, calves, that is, choice victims, amongst which the calf was the noblest.[1]

bravest soldiers to be destroyed (2 *Kings*, ix. 17). In praying to God to deliver us from remorse, we should ask him not to take away the remembrance of our faults, but in his goodness to deign to repair the evil that we have done, and even to change it into good, as happened to the royal penitent.

[1] The last two verses apply very well to the spiritual Jerusalem in which the true sacrifice of justice was to be offered, which alone could fully satisfy divine justice, and of which the ancient sacrifices were a figure.

One cannot meditate too much on this psalm, which is an admirable and a salutary prayer, filled with light and unction, and which one never grows weary in repeating. We remark at least the motives invoked by the prophet to touch the heart of God and to obtain his grace, a grace that is perfect, that is, the remission of his sins, v. 2; a pure heart and a light spirit, v. 3, 8, 10, 11, with a holy joy, companion of innocence, v. 9, 13; and the gift of perseverance, v. 12, 13; the first motive, the divine mercy and goodness, v. 1. 2; the second, the knowledge that he had of his sad state, and the sorrow that he felt, v. 4; the third, his avowal and the promise of pardon, v. 5; the

PSALM II., WHICH IS PSALM V. OF THE PSALTER.

The just man may here understand perfectly how he should conduct himself in adversities and then be consoled by confiding in God. At the end, the psalm shows us the happiness of heaven as a reward promised to souls that suffer patiently here below.

1. VERBA mea auribus percipe Domine, intellige clamorem meum.

1. GIVE ear, O Lord, to my words: understand my cry.

2. Intende voci orationis meæ: Rex meus, et Deus meus.

2. Hearken to the voice of my prayer, O my King and my God.

3. Quoniam ad te orabo: Domine, mane exaudies vocem meam.

3. For to thee will I pray: O Lord in the morning thou shalt hear my voice.

4. Mane astabo tibi, et videbo: quoniam non Deus volens iniquitatem tu es.

4. In the morning I will stand before thee, and will see: that thou art not a God that willest iniquity.

5. Neque habitabit juxta te malignus: neque permanebunt injusti ante oculos tuos.

5. Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

6. Odisti omnes, qui operantur iniquitatem: perdes omnes, qui loquuntur mendacium.

6. Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie.

7. Virum sanguinum et dolosum abominabitur Dominus: ego autem in multitudine misericordiæ tuæ.

7. The bloody and the deceitful man the Lord will abhor:

8. Introibo in domum tuam: adorabo ad templum sanctum tuum in timore tuo.

8. But *as for me* in the multitude of thy mercy I will come into thy house: I will worship towards thy holy temple in thy fear.

9. Domine deduc me in justitia tua: propter inimicos meos dirige in conspectu tuo viam meam.

9. Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

10. Quoniam non est in ore eorum veritas: cor eorum vanum est.

10. For there is no truth in their mouth: their heart is vain.

fourth, the misery of his nature in consequence of original sin, v. 6; the fifth, the sincerity of his soul, v. 7; the sixth, his good resolutions, and the good that he could do to others, v. 14, 15, 16; finally, the seventh, his contrite and humbled heart disposed to make every sacrifice, v. 17 and the following verses.

11. Sepulchrum patens est guttur eorum, linguis suis dolose agebant: judica illos Deus.

12. Decidant a cogitationibus suis, secundum multitudinem impietatum eorum expelle eos: quoniam irritaverunt te Domine.

13. Et lætentur omnes, qui sperant in te, in æternum exultabunt: et habitabis in eis.

14. Et gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu benedices justo.

15. Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

11. Their throat is an open sepulchre, they dealt deceitfully with their tongues, judge them O God.

12. Let them fall from their devices, according to the multitude of their wickednesses cast them out, for they have provoked thee, O Lord.

13. But let all them be glad that hope in thee, they shall rejoice forever: and thou shalt dwell in them.

14. And all they that love thy name shall glory in thee, for thou wilt bless the just.

15. O Lord thou hast crowned us as with a shield of thy goodwill.

1. 2. God hears and understands everything; but sometimes he seems not to hear, or not to understand, because the prayer that we make to him is either not just or because it is ill-made. Hence David said: O Lord, hear me, understand me.

3. I will always have recourse to Thee; and I know of a certainty, according to Thy promises, that Thou wilt always hearken to my prayer.

4. I will place myself in Thy presence to pray to Thee, and I will always have before my eyes that Thou hatest all iniquity.[1]

9. "*Propter inimicos meos, dirige in conspectu tuo viam meam.*" To confound my enemies so direct me that I may always walk in Thy presence.

11. An open sepulchre that exhales a malignant infection; for they use their tongues to weave deceits; judge them, and punish them as they deserve.

15. Thou hast surrounded us on all sides with the shield of goodwill which renders us secure from all the assaults of our enemies.

[1] "*Videbo.*" According to the Hebrew: *Contemplabor;* which gives to the verse the following meaning: Every morning I will place myself in Thy presence, and I will contemplate, or will consider, will meditate on—what subject? that you repel all those that give themselves up to sin, v. 5, either in action, or in word, v. 6, or in sentiments, desires, thoughts, v. 7.

Canticle of the Prophet Isaias (Ch. XII.).

Isaias, after having prophesied the coming of the Messias, the call of the Gentiles, the end of the captivity, and the return of the Jews to the Land of Promise, composed this canticle that it might be chanted by the people in thanksgiving to the Lord. (*Is.* xii.)—The Church appoints it to be sung as a thanksgiving to Jesus Christ for having given us the law of grace and for having by this signal benefit delivered us from the slavery of the devil.

1. Confitebor tibi Domine, quoniam iratus es mihi: conversus est furor tuus, et consolatus es me.

2. Ecce Deus salvator meus, fiducialiter agam, et non timebo.

3. Quia fortitudo mea, et laus mea Dominus, et factus est mihi in salutem.

4. Haurietis aquas in gaudio de fontibus Salvatoris: et dicetis in illa die: Confitemini Domino, et invocate nomen ejus.

5. Notas facite in populis adinventiones ejus: mementote quoniam excelsum est nomen ejus.

6. Cantate Domino, quoniam magnifice fecit; annuntiate hoc in universa terra.

7. Exulta, et lauda habitatio Sion: quia magnus in medio tui sanctus Israel.

1. I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

2. Behold, God is my saviour, I will deal confidently, and will not fear:

3. Because the Lord is my strength, and my praise, and he is become my salvation.

4. You shall draw waters with joy out of the saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name:

5. Make his works known among the people: remember that his name is high.

6. Sing ye to the Lord, for he hath done great things: show this forth in all the earth.

7. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel.

1. I will ever thank Thee, because after being justly angry with me for my sins, Thy wrath is turned to clemency, and has consoled me.

2, 3. My God has come himself to save me; I shall then live henceforward in confidence and without fear; for the Lord will be my strength and the object of my praise, since he has willed to become my Saviour.

4, 5. The prophet here addresses his words to the faithful, and says to them: You will draw with joy from the very foun-

tains of the Saviour the waters[1] of salvation; that is, according to St. Cyril and St. Jerome, his holy doctrine; or, according to St. Ambrose and Origen, the sacraments; or, according to St. Bernard, the gifts of the Holy Ghost. And in that day you will say one to another: Give praise to the Lord, and invoke his name; make known to the people the inventions[2] of his love, and remember always to praise him, for his name is exceedingly great, even high above all praise.

6. "*Quoniam magnifice fecit.*" For the magnificence that he has wrought in making us pass from death to life.

7. "*Habitatio Sion.*" The assembly of the faithful, the holy Church.—"*Magnus in medio tui, Sanctus Israel.*" That is: Emmanuel, the expected of Israel, is in the midst of thee, to enrich thee with his graces.

[1] Our divine Saviour himself employed this figure of the water when speaking of the spiritual goods that he brought into the world (*John*, iv. 13; vii. 38). And he has chosen water as the matter of the sacrament of baptism. Moreover, St. Paul says that the rock from which Moses made water flow represented Jesus Christ (1 *Cor.* x. 4).

[2] "*Adinventiones ejus.*" The marvels of mercy and goodness which he invented and wrought for our sanctification and our salvation, as is said in the following verse: "*Magnifice fecit.*"

Tuesday at Lauds.

Psalm *Miserere mei Deus* of Monday at Lauds.

PSALM II., WHICH IS PSALM XLII. OF THE PSALTER.

David begs of God to be delivered from his enemies, and consoles himself with the hope of again seeing the Tabernacle of the Lord. In the spiritual sense this psalm applies to the just man who in the trials of the present life longs to leave this world, and to go to his heavenly country.[1]

1. JUDICA me, Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

2. Quia tu es Deus fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

3. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

4. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

5. Confitebor tibi in cithara Deus Deus meus: quare tristis es anima mea? et quare conturbas me?

6. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

1. JUDGE me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

2. For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

3. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

4. And I will go to the altar of God: to God who giveth joy to my youth.

5. To thee, O God my God, I will give praise upon the harp: Why art thou sad, O my soul, and why dost thou disquiet me?

6. Hope in God, for I will still give praise to him: the salvation of my countenance and my God.

1. "*De gente non sancta.*" Against the wicked who persecute me.

2. "*Quare me repulisti?*" Why dost Thou seem to have cast me off?

3. Send forth Thy light, and make me enjoy Thy promises;

[1] This is an abridgment of psalm xli., page 132.

they will bring me out of sadness, and will lead me to Thy holy mountain of Sion, and to Thy tabernacle.—"*Deduxerunt et adduxerunt.*" According to the Hebrew: *Deducent et adducent.*

4. Having entered therein, I will approach the divine altar, and even to my God, who will restore to me the gladness that rejoiced my youth.

5. "*Confitebor tibi.*" There I will sing Thy praises.[1]—"*Quare tristis es, anima mea?* Why, my soul, having such a hope, art thou sad?

6. Have confidence in thy God, for I hope to go one day to bless him and to thank him forever in heaven, while saying to him: Thou art my God and the salvation of my face, that is, Thou my Saviour wilt be ever present to my eyes, and to see Thy beautiful face will be my salvation and beatitude.

(Here follow the Psalms *Deus*, *Deus meus*, and *Deus misereatur*, as on Sunday at Lauds.)

Canticle of Ezechias (*Is.* xxxviii. 9).

The title of this canticle sufficiently explains its contents, thus: *Scriptura Ezechiæ, regis Juda, cum ægrotasset, et convaluisset de infirmitate sua*—The writing of Ezechias, king of Juda, when he had been sick, and was recovered of his sickness. In the first part Ezechias complains of his sad state, and in the second he thanks God for having restored him to health. This canticle perfectly applies to the Christian who bewails his spiritual infirmities and who then thanks the Lord for the help that he has given to him.

1. Ego dixi: In dimidio dierum meorum vadam ad portas inferi.

2. Quæsivi residuum annorum meorum, dixi: Non videbo Dominum Deum in terra viventium.

1. I said: In the midst of my days I shall go to the gates of hell.

2. I sought for the residue of my years. I said: I shall not see the Lord God in the land of the living.

[1] 4. 5. "*Ad altare Dei . . . Confitebor tibi in cithara.*" Bellarmine says that the prophet thus designates the sacrifice of praise which is offered to God in the eternal tabernacles, and which agrees with what we read in the Apocalypse: *Habentes singuli citharas*—Having every one of them harps (v. 8). *Et vocem quam audivi, sicut citharœdorum citharizantium in citharis suis*—And the voice which I heard was as the voice of harpers, harping on their harps (xiv. 2).

3. Non aspiciam hominem ultra, et habitatorem quietis.

4. Generatio mea ablata est, et convoluta est a me, quasi tabernaculum pastorum:

5. Præcisa est velut a texente, vita mea: dum adhuc ordirer, succidit me: de mane usque ad vesperam finies me.

6. Sperabam usque ad mane, quasi leo sic contrivit omnia ossa mea:

7. De mane usque ad vesperam finies me: sicut pullus hirundinis sic clamabo, meditabor ut columba.

8. Attenuati sunt oculi mei, suspicientes in excelsum.

9. Domine vim patior, responde pro me. Quid dicam, aut quid respondebit mihi, cum ipse fecerit?

10. Recogitabo tibi omnes annos meos in amaritudine animæ meæ.

11. Domine si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me. Ecce in pace amaritudo mea amarissima.

12. Tu autem eruisti animam meam ut non periret, projecisti post tergum tuum omnia peccata mea.

13. Quia non infernus confitebitur tibi, neque mors laudabit te: non expectabunt qui descendunt in lacum veritatem tuam.

14. Vivens vivens ipse confitebitur tibi, sicut et ego hodie: pater filiis notam faciet veritatem tuam.

3. I shall behold man no more, nor the inhabitant of rest.

4. My generation is at an end, and it is rolled away from me, as a shepherd's tent.

5. My life is cut off, as by a weaver: whilst I was but yet beginning, he cut me off: from morning even to night thou wilt make an end of me.

6. I hoped till morning, as a lion so hath he broken all my bones.

7. From morning even to night wilt thou make an end of me. I will cry like a young swallow, I will meditate like a dove.

8. My eyes are weakened looking upward.

9. Lord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it?

10. I will recount to thee all my years in the bitterness of my soul.

11. O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live. Behold in peace is my bitterness most bitter.

12. But thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

13. For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

14. The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

15. Domine salvum me fac, et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

15. O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

1. I said: In the middle of my life's course[1] I shall enter the tomb.

2. I set myself to consider the rest of the years which I might have lived, and I said: So here on earth I shall not any more have the joy of going to the temple, there to visit and to adore my Lord and my God.

3. I shall see no more the inhabitants of my kingdom, who now live in peace.

4. Behold I remain deprived of all posterity, and my family will be destroyed, as is the wont to destroy a shed of shepherds. Such is the explanation of St. Jerome, St. Thomas, and others.[2]

5. My life is being cut off like a web that is cut off by the weaver; I was still weaving it when the Lord cut it off; thus, my God, from morning till evening, Thou wilt make an end of me, that is, within the space of one day Thou wilt bring my life to a close.

6. I hoped to live until the morning of the second day; but the violence of the disease, like a lion, has broken all my bones, that is, has taken away all my strength.

7. My state is such that I cannot now last to see the evening. Like a little callow swallow that is in the nest, without feathers, suffering from cold and hunger, I cry out and beg for pity; and like a plaintive dove, so do I meditate upon my miseries, and implore for help by my moanings.

9. O Lord! I am oppressed by evil; do Thou answer for me.[3]

[1] Ezechias was then thirty-nine years old (4 *Kings*, xviii. 2; xx. 6).

[2] As Ezechias had as yet no child, it grieved him to think that the promised Messias would not be in his line. However, according to the Hebrew the word *Generatio* means here: *Vita, ætas, tempus vitæ*—Life, age, time of life; hence the words are more commonly interpreted: My life has been taken away.

[3] That is: Give security for me by undertaking my defence, and by protecting me from the evil that oppresses me like a tyrant.—After these complaints the sick man opens his eyes, and recognizes the hand of God justly striking him; then he humbles himself, confessing his faults, and the Lord with the pardon restores to him his health by prolonging his life for fifteen years.

But what is it that I ask for, or what will the Lord reply to me since it is he himself who has done it, that is, it is he that has reduced me to the state in which I am?

10. This being so, I will go over in thought all my past years, in bitterness of soul for the sins that I have committed.

11. If this be man's life, that is, a life of sin, and if thus my life has been passed, punish me, and thus preserve my life. Behold, in the time even of my great bitterness I have regained peace.

12. But Thou, O my God! hast delivered me from death; and in order to deliver me therefrom, Thou hast cast all my sins behind Thy back, no more to behold them.

13. He that is dead in the tomb can no longer praise Thee, nor can he hope to see the fulfilment of Thy promises.

14. Only the living sing Thy praises, as I am doing this day; and so fathers shall recount to their children Thy fidelity to the promises which Thou hast made to them.

15. Save me, and so I shall celebrate Thy glories in Thy temple all the days of my life.

Bellarmine (*Ps.* vi. 5) thinks, with St. Jerome and other Fathers, that Ezechias speaks here of eternal death and hell, as the preceding verse *Eruisti animam*, etc., would seem to indicate.—The just soul, he adds, after the death of its body, is always alive and continues to praise God; and even without its body, in the tomb, it awaits the truth of God, who has promised to resuscitate it. We may see similar passages in the psalm v. 5; lxxxvii. 11-13; cxiii. 26, 27.—As we recite this canticle in the Office of the dead, it is then proper to apply it to the souls of the dead in the sense given by the holy Fathers; hence the House of the Lord, v. 15, can only be heaven.

(The psalm *Laudate Dominum* as on Sunday at Lauds.)

Wednesday at Lauds.

Psalm *Miserere mei Deus* as on Monday at Lauds.

PSALM II., WHICH IS PSALM LXIV. OF THE PSALTER.

The people ask with the greatest confidence that God may put an end to their captivity in Babylon. The Jews, slaves of the Chaldeans, represent here the Gentiles, the slaves of the devil.—This psalm well applies to the just, who sigh for the end of their exile here on earth.

1. TE decet hymnus Deus in Sion: et tibi reddetur votum in Jerusalem.

2. Exaudi orationem meam: ad te omnis caro veniet.

3. Verba iniquorum prævaluerunt super nos: et impietatibus nostris tu propitiaberis.

4. Beatus, quem elegisti, et assumpsisti: inhabitabit in atriis tuis.

5. Replebimur in bonis domus tuæ: sanctum est templum tuum, mirabile in æquitate.

6. Exaudi nos Deus salutaris noster, spes omnium finium terræ, et in mari longe.

7. Præparans montes in virtute tua, accinctus potentia: qui conturbas profundum maris sonum fluctuum ejus.

8. Turbabuntur Gentes, et timebunt qui habitant terminos a signis tuis: exitus matutini et vespere delectabis.

1. A HYMN, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

2. O hear my prayer: all flesh shall come to thee.

3. The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

4. Blessed is he whom thou hast chosen, and taken to thee: he shall dwell in thy courts.

5. We shall be filled with the good things of thy house: holy is thy temple, wonderful in justice.

6. Hear us, O God our saviour, *who art* the hope of all the ends of the earth, and in the sea afar off.

7. Thou who preparest the mountains by thy strength, being girded with power: who troublest the depth of the sea, the noise of its waves.

8. The Gentiles shall be troubled, and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

9. Visitasti terram, et inebriasti eam: multiplicasti locupletare eam.

10. Flumen Dei repletum est aquis, parasti cibum illorum: quoniam ita est præparatio ejus.

11. Rivos ejus inebria, multiplica genimina ejus: in stillicidiis ejus lætabitur germinans.

12. Benedices coronæ annibenignitatis tuæ: et campi tui replebuntur ubertate.

13. Pinguescent speciosa deserti: et exultatione colles accingentur.

14. Induti sunt arietes ovium, et valles abundabunt frumento: clamabunt, etenim hymnum dicent.

9. Thou hast visited the earth, and hast plentifully watered it: thou hast many ways enriched it.

10. The river of God is filled with water, thou hast prepared their food: for so is its preparation.

11. Fill up plentifully the streams thereof, multiply its fruits: it shall spring up and rejoice in its showers.

12. Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

13. The beautiful places of wilderness shall grow fat: and the hills shall be girded about with joy.

14. The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

1. Thou art worthy of being praised in Sion, and in Jerusalem shall worthy homage be paid to Thee.[1]

2. If Thou wilt hear me, we shall come to Thee with all the people.

3. "*Verba*." A Hebraism for *Opera*. Accordingly the verse is thus explained: The unjust deeds or plots of the enemy have prevailed against us; but Thou, O Lord! wilt have compassion on our sins, which have reduced us to slavery, and Thou wilt take us out of these great miseries.

4. Happy he whom Thou choosest for Thine own, and whom Thou hast taken under Thy protection: he shall dwell securely in Thy temple.

5. There in Thy house we shall be filled with good things; this Thy temple is all holy, and admirable for the love of justice which it inspires. It is said: "Of justice," because the

[1] For there is the holy place that Thou Thyself hast chosen for Thy abode among us and for the seat of Thy worship.—For a greater reason if we apply this verse to the heavenly Jerusalem as in the Office of the Dead.

saints are admitted into this house while the wicked are excluded from it.

6. Hearken to us, O God, our Saviour. Thou who art the hope of all nations, even of those that dwell at the uttermost limits of the earth and in the most distant isles!

8. "*A signis tuis.*" When they behold the signs of Thy wrath. "*Exitus matutini et vespere delectabis.*"[1] On the other hand, Thou shalt delight with Thy benefits the goings forth of the morning and of the evening; that is, of Thy servants who are in the East and in the West, where the sun rises and where it sets.

9. "*Inebriasti eam.*" That is: Thou hast poured upon it abundance of rain.

10. The river which Thou causest to run through the country[2] is full of water, so as not to fail for Thy providing food for Thy people; since in this way art Thou wont to prepare the earth to bring forth its fruit.

11. Thou wilt satiate its furrows[3] with water, and Thou wilt multiply its plants; the showers of rain shall be such that the earth will rejoice therein, and abound with fruit.

12. Throughout the circle of the year Thou wilt bless it with the signs of Thy goodness; and the fields will be filled by Thee with a rich harvest.

13. Even the deserts will become fertile and pleasant; and the hills will be girded with joy; that is, they shall be clothed with smiling verdure.

14. These fields and these hills will be covered with flocks; the valleys will abound with corn, and then all will resound with the voice of jubilee and hymns of praise to God.

(The psalms *Deus*, *Deus meus*, and *Deus misereatur*, see Sunday at Lauds.)

The Canticle of Anna, Mother of Samuel.

Inspired by the Holy Ghost, Anna thanks God for having freed her from the reproach of sterility, and she predicts clearly the mystery of

[1] "*Vespere.*" In the Greek this is the genitive case.

[2] "*Flumen Dei.*" That is, according to Bellarmine: The various courses of the water, which are God's work.

[3] "*Rivos.*" According to the Hebrew: *Sulcos*. Thus it is translated by St. Jerome.

the Incarnation and the glories of the Church.—There is no Christian that cannot use this canticle to thank God for all his benefits, and especially for the benefits of Redemption.

1. EXULTAVIT cor meum in Domino, et exaltatum est cornu meum in Deo meo:
2. Dilatatum est os meum super inimicos meos: quia lætata sum in salutari tuo.
3. Non est sanctus, ut est Dominus: neque enim est alius extra te, et non est fortis sicut Deus noster.
4. Nolite multiplicare loqui sublimia, gloriantes:
5. Recedant vetera de ore vestro: quia Deus scientiarum Dominus est, et ipsi præparantur cogitationes.

6. Arcus fortium superatus est, et infirmi accincti sunt robore.
7. Repleti prius, pro panibus se locaverunt: et famelici saturati sunt.

8. Donec sterilis peperit plurimos: et quæ multos habebat filios, infirmata est.
9. Dominus mortificat et vivificat, deducit ad inferos et reducit.

10. Dominus pauperem facit, et ditat, humiliat, et sublevat.
11. Suscitat de pulvere egenum, et de stercore elevat pauperem:
12. Ut sedeat cum principibus, et solium gloriæ teneat.

13. Domini enim sunt cardines terræ, et posuit super eos orben.
14. Pedes sanctorum suorum servabit, et impii in tene-

1. MY heart hath rejoiced in the Lord, and my horn is exalted in my God.
2. My mouth is enlarged over my enemies: because I have joyed in thy salvation.
3. There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God.
4. Do not multiply to speak lofty things, boasting.
5. Let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared.
6. The bow of the mighty is overcome, and the weak are girt with strength.
7. They that were full before have hired out themselves for bread: and the hungry are filled.
8. So that the barren hath borne many: and she that hath many children is weakened.
9. The Lord killeth and maketh alive, he bringeth down to hell and bringeth back again.
10. The Lord maketh poor and maketh rich, he humbleth and he exalteth.
11. He raiseth up the needy from the dust, and lifteth up the poor from the dunghill.
12. That he may sit with princes, and hold the throne of glory.
13. For the poles of the earth are the Lord's and upon them he hath set the world.
14. He will keep the feet of the saints, and the wicked

bris conticescent: quia non in fortitudine sua roborabitur vir.

15. Dominum formidabunt adversarii ejus: et super ipsos in cœlis tonabit:

16. Dominus judicabit fines terræ, et dabit imperium regi suo, et sublimabit cornu Christi sui.

shall be silent in darkness, because no man shall prevail by his own strength.

15. The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens.

16. The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

1. My heart has exulted with joy in the Lord; and my glory, as a mother, has been exalted by the power of my God.

2. My enemies insulted me; I was able to answer them that Thou hast consoled me by granting me the favor of delivering me from sterility.

5. "*Vetera.*" The Hebrew word, as Du Hamel remarks, also signifies: *Dura*—Hard. The explanation of this verse is: Let your hard and cutting words of the past cease; for God is the Lord of wisdom, and it is before him that all our thoughts should be prepared or directed.

8. [1] "*Infirmata est.*" Has become weak, that is, sterile.

16. The Lord will judge the whole earth, and will give it over to be governed by the King of his choice, and he will exalt the glory of his Christ, that is, of the Messias.

[1] "*Donec.*" According to the Greek: *Quia*—Because.—In this passage, v. 6 to 12, we perceive several figures found also in psalm cxii. and in the canticle *Magnificat.*

(For the psalm *Laudate Dominum de cœlis*, see Sunday at Lauds.)

Thursday at Lauds.

The psalm *Miserere mei Deus* as on Monday at Lauds.

PSALM II., WHICH IS PSALM LXXXIX. OF THE PSALTER.

According to St. Jerome, it is Moses who in this psalm[1] represents to God the brevity and the miseries of human life, and prays to him to have pity on his people. Other interpreters, however, apply it to the Jews who are captives at Babylon and implore help from God.

1. DOMINE, refugium factus es nobis: a generatione in generationem.

2. Priusquam montes, fierent, aut formaretur terra, et orbis: a sæculo et usque in sæculum tu es Deus.

3. Ne avertas hominem in humilitatem: et dixisti: Convertimini filii hominum.

4. Quoniam mille anni ante oculos tuos, tamquam dies hesterna, quæ, præteriit:

5. Et custodia in nocte, quæ pro nihilo habentur, eorum anni erunt.

6. Mane sicut herba transeat, mane floreat, et transeat: vespere decidat, induret, et arescat.

7. Quia defecimus in ira tua, et in furore tuo turbati sumus.

8. Posuisti iniquitates nostras in conspectu tuo: sæculum nostrum in illuminatione vultus tui.

1. LORD, thou hast been our refuge: from generation to generation.

2. Before the mountains were made, or the earth and the world was formed: from eternity to eternity thou art God.

3. Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4. For a thousand years in thy sight *are but* as yesterday, which is past *and gone*.

5. And as a watch in the night, *as things* that are counted nothing, *so* shall their years be.

6. In the morning *man* shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry and wither.

7. For in thy wrath we are *quickly* consumed: and are troubled in thy indignation.

8. Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

[1] "According to its title: *Oratio Moysi, hominis Dei*—A prayer for Moses, the man of God. Many with St. Athanasius (*Ep. ad Marcell.*) and St. Jerome (*Ep. ad Cypr.*) think that these words are to be understood literally, and consequently that Moses is the author of the psalm. Bellarmine combats this opinion. Bossuet defends it.

9. Quoniam omnes dies nostri defecerunt: et in ira tua defecimus.

10. Anni nostri sicut aranea meditabuntur: dies annorum nostrorum in ipsis, septuaginta anni.

11. Si autem in potentatibus, octoginta anni: et amplius eorum, labor et dolor.

12. Quoniam supervenit mansuetudo: et corripiemur.

13. Quis novit potestatem iræ tuæ, et præ timore tuo iram tuam dinumerare?

14. Dexteram tuam sic notam fac, et eruditos corde in sapientia.

15. Convertere Domine usquequo? et deprecabilis esto super servos tuos.

16. Repleti sumus mane misericordia tua: et exultavimus, et delectati sumus omnibus diebus nostris.

17. Lætati sumus pro diebus, quibus nos humiliasti: annis, quibus vidimus mala.

18. Respice in servos tuos, et in opera tua: et dirige filios eorum.

19. Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.

9. For all our days are spent: and in thy wrath we we have fainted away.

10. Our years shall be considered as a spider: the days of our years in them are threescore and ten years.

11. But if in the strong *they be* fourscore years: and what is more of them is labor and sorrow.

12. For mildness is come upon us, and we shall be corrected.

13. Who knoweth the power of thy anger, and for thy fear thy wrath can number?

14. So make thy right hand known: and *make us* learned in heart in wisdom.

15. Return, O Lord, how long? and be entreated in favor of thy servants.

16. We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

17. We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

18. Look upon thy servants and upon their works: and direct their children.

19. And let the brightness of the Lord our God be upon us, and direct thou the works of our hands over us: yea the work of our hands do Thou direct.

1. Thou hast been at all times our refuge, and Thou wilt be so to the end.

2. Thou hast ever been and wilt ever be the God that Thou art.[1]

[1] "*Deus.*" Bellarmine thinks that this word is in the vocative case, which gives it more energy and expression; he notes also the force of

3. Some explain this verse thus: Do not Thou suffer that men should turn their back upon Thee to give themselves up to worthless creatures; for Thou hast said to them: O men! turn ye unto me, and I will make you feel the effects of my mercy. But others, as Maldonatus, Bossuet, Mattei, etc., follow the Hebrew text, which says: *Convertis hominem in pulverem*, or, according to St. Jerome: *Convertes hominem usque ad contritionem, et dices: Convertimini*, or *Revertimini, filii Adam;* and they explain the verse thus: Thou, O Lord, art eternal; but Thou hast ordained that all men should one day return to the dust out of which they are formed. This explanation is founded on the Hebrew text; but the former, which follows the Vulgate, appears more simple and natural.

4. Even if we were to live a thousand years, what more would these be in Thy sight, that is, compared with Thy eternity, than as yesterday which is already past? Such is the explanation that the learned commonly give, as Malvenda thus attests: *Omnes fere.*

5. All these thousand years are no more than one of the four watches into which the night is divided, and which are counted as nothing; what then do all the years of men count when compared with eternity?

6. St. Jerome translates: *Mane floruit et abiit; ad vesperam conteretur atque siccabitur*—The life of man is like a blade of grass that soon passes; in the morning it flourishes and in the evening it falls, withers, and dries up.

7. Such is our lot, because by our sins we have provoked Thy wrath; we have become mortal, and we are afflicted by the horror and the fear of death on account of Thy just anger. So it is explained by Bellarmine and many others.

8. When God wills to punish the sinner, he keeps his eyes fixed on his faults; when, on the contrary, he wills to show him mercy, he turns away his eyes in order not to see them: *Avertit faciem.* It is for this reason that David says in Psalm l.: *Avertit faciem tuam a peccatis meis*—Turn away Thy face from my sins. "*In illuminatione vultus tui.*" Thou exposest the present tense: "*Tu es*" as showing the eternity of God, without past or future.

(The psalms *Deus*, *Deus meus*, and *Deus misereatur*, as on Sunday at Lauds.)

to the light and examinest our most secret faults. These explanations are given by Bellarmine, Lallemant, etc.

9. That is: Our life is shortened, and we succumb under the weight of Thy wrath which we have excited by our sins. This is the sense given by Bellarmine and Menochius.

10. Our life is like the web which the spider wastes its own self to make, and which is destroyed by the least touch. As to the number of our years, they do not generally exceed seventy. "*Anni nostri sicut aranea meditabuntur.*" The Hebrew according to Bellarmine is: *Anni nostri sicut meditatio;* and according to St. Jerome: *Consumpsimus annos nostros quasi sermonem loquens.* But these different renderings signify the same thing, namely, that our life passes away like a thought, a meditation, or like a word that is over the moment that it is uttered.[1]

12. When we shall reach that age, seeing ourselves near death we shall correct the sentiments of pride which we had during our life. This interpretation will agree with the Hebrew text, which is thus rendered: *Quoniam tonsio celeriter, et avolabimus.* —For quickly is the cutting off, and we have fled away. And with St. Jerome: *Transibimus cito, et avolabimus*—We have passed away quickly and have fled.[2]

13. Who has ever understood how great, O Lord! is the power of Thy wrath, and who can measure the greatness of Thy indignation, which surpasses all that we can conceive, and all that is commonly believed?

14. Make us know the strength of Thy arm, and cause us to be fully informed of Thy avenging justice; and thus made wise we shall come to Thee. St. Jerome translates it thus: *Sic ostende, et venimus corde sapienti*—Thus show to us, and we shall come to Thee with a wise heart.

15. Turn to us with a gracious countenance; how long wilt

[1] "*Aranea.*" As a spider. The Septuagint added this word, and have thus modified the comparison.—"*Dies annorum nostrorum in ipsis.*" A Hebrew turn, observes Bellarmine, for saying: *In diebus annorum nostrorum.*

[2] "*Quoniam.*" That is to say: *Verumtamen* or *Certe*—However or certainly.—"*Supervenit.*" According to the Greek it is the past tense.

Thou show Thyself in anger? Suffer Thyself to be moved by the prayers of Thy servants.

16.[1] And thus we shall at once see ourselves filled with Thy mercy; we shall exult with joy and we shall be glad all the days of our life.

18. "*In servos tuos et in opera tua.*" That is, according to Menochius and Tirinus: Upon Thy servants, who are the work of Thy hands -"*Et dirige filios eorum.*" Look graciously upon their children, and direct them in the way of salvation.

19. May the grace of our Lord shine upon us: direct in us our actions and all that we do.

(The psalms *Deus*, *Deus meus*, and *Deus misereatur*, as on Sunday at Lauds.)

CANTICLE OF MOSES (*Exodus* XV.).

Moses composed this canticle that the people might chant it in thanksgiving for the miraculous passage of the Red Sea. He predicts in it the conquest by the Israelites of the promised land through the defeat of their enemies.[2]

1. CANTEMUS Domino: gloriose enim magnificatus est, equum et ascensorem dejecit in mare.

2. Fortitudo mea, et laus

1. LET us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

2. The Lord *is* my strength

[1] This verse and the following may be extended to the past tense, as we find them in the Vulgate; but in the beginning we must supply these words: Make that we may be able to say: We have been, etc.—The translation of St. Jerome is clearer: *Imple nos matutina misericordia tua, et laudabimus et lætabimur in cunctis diebus nostris Lætifica nos pro diebus quibus afflixisti nos, et annis in quibus vidimus mala*—Fill us in the morning with Thy mercy, and we shall give praise and rejoice all our days. Gladden us for the days wherein Thou hast afflicted us, and for the years in which we have seen evils

[2] The faithful soul, while reciting this admirable canticle, will think of baptism, which delivered it from the yoke of Satan, and of the heavenly country, where it hopes to arrive, God conducting it, in order to repeat there eternally this same song of praise and thanksgiving that St. John (*Apoc.* xv. 3) says that he heard. There is no doubt that it was composed in verse; but we are ignorant of the ancient rhythm of Hebrew poetry. This truly divine poem is the most ancient of all that exist in any language.

mea Dominus, et factus est mihi in salutem:

3. Iste Deus meus, et glorificabo eum: Deus patris mei, et exaltabo eum.

4. Dominus quasi vir pugnator, omnipotens nomen ejus. Currus Pharaonis et exercitum ejus projecit in mare:

5. Electi principes ejus submersi sunt in mari Rubro. Abyssi operuerunt eos, descenderunt in profundum quasi lapis.

6. Dextera tua Domine magnificata est in fortitudine: dextera tua, Domine, percussit inimicum. Et in multitudine gloriæ tuæ deposuisti adversarios tuos:

7. Misisti iram tuam, quæ devoravit eos sicut stipulam. Et in spiritu furoris tui congregatæ sunt aquæ:

8. Stetit unda fluens, congregatæ sunt abyssi in medio mari.

9. Dixit inimicus: Persequar et comprehendam, dividam spolia, implebitur anima mea:

10. Evaginabo gladium meum, interficiet eos manus mea.

11. Flavit spiritus tuus, et operuit eos mare: submersi sunt quasi plumbum in aquis vehementibus.

12. Quis similis tui in fortibus Domine? quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia?

13. Extendisti manum tuam, et devoravit eos terra. Dux fuisti in misericordia tua populo quem redemisti:

14. Et portasti eum in forti-

and my praise, and he is become salvation to me.

3. He *is* my God, and I will glorify him: the God of my father, and I will exalt him.

4. The Lord *is* as a man of war, Almighty *is* his name. Pharao's chariots and his army he hath cast into the sea.

5. His chosen captains are drowned in the Red Sea. The depths have covered them, they are sunk to the bottom like a stone.

6. Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy. And in the multitude of thy glory thou hast put down thy adversaries.

7. Thou hast sent thy wrath, which hath devoured them like stubble. And with the blast of thy anger the waters were gathered together.

8. The flowing water stood, the depths were gathered together in the midst of the sea.

9. The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill.

10. I will draw my sword, my hand shall slay them.

11. Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

12. Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

13. Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou hast been a leader to the people which thou hast redeemed.

14. And in thy strength thou

tudine tua, ad habitaculum sanctum tuum.

15. Ascenderunt populi, et irati sunt: dolores obtinuerunt habitatores Philisthiim.

16. Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: obriguerunt omnes habitatores Chanaan.

17. Irruat super eos formido et pavor, in magnitudine brachii tui:

18. Fiant immobiles quasi lapis, donec pertranseat populus tuus Domine, donec pertranseat populus tuus iste, quem possedisti.

19. Introduces eos, et plantabis in monte hereditatis tuæ, firmissimo habitaculo tuo, quod operatus es Domine:

20. Sanctuarium tuum Domine, quod firmaverunt manus tuæ. Dominus regnabit in æternum, et ultra.

21. Ingressus est enim eques Pharao cum curribus et equitibus ejus in mare: et reduxit super eos Dominus aquas maris.

22. Filii autem Israel ambulaverunt per siccum in medio ejus.

hast carried them to thy holy habitation.

15. Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

16. Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

17. Let fear and dread fall upon them, in the greatness of thy arm:

18. Let them become unmoveable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

19. Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation which thou hast made, O Lord:

20. Thy sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever.

21. For Pharao went in on horseback with his chariots and horsemen into the sea:

22. And the children of Israel walked on dry ground in the midst thereof.

1. "*Æquum et ascensorem.*" The horses and riders who pursued us.[1]

2. The Lord is our strength and the object of our praise; he has made himself our Saviour.[2]

3. He is my God, the God of our father Abraham; I will always proclaim his glory.

[1] "*Ascensorem.*" Pharao, and with him his whole army, as we see in verses 4 to 21.

[2] "*Et factus est.*" That is, according to Cornelius: *Nam*, or *Quia factus est.*

4. "*Quasi vir pugnator.*" He has come forth as a warrior to defend us.[1]

7. "*Congregatæ sunt aquæ.*" The waters have gathered together, that is, have risen up on both sides to give passage to Thy servants.

9. "*Implebitur anima mea.*" I shall be fully satisfied.

11. "*Flavit spiritus tuus.*" The wind sent by Thee blew waves.

12. Who among the mighty[2] can be found like unto Thee who art so great in holiness, so terrible in power, and so worthy of all praise for Thy goodness? And who can work the admirable marvels that Thou hast made.

13. "*Devoravit eos terra.*" Lallemant translates: Our enemies have disappeared from the face of the earth. But the explanation that Rotigni gives seems to be better, namely: The sea having cast them on the shore, they were covered by the sand. "*Quem redemisti.*" Whom Thou hast delivered from the hands of their enemies.

14. From the beginning of this verse to the end of the canticle, Moses speaks of the entrance and establishment of the people in the Land of Promise.

15.[3] The people of that land rose up enraged against Thy people; the Philistines had the grief of seeing themselves driven out from the country where they dwelt.

18. Lallemant applies this verse to the passage of the Red Sea; but Rotigni applies it to the entrance of the people into the Land of Promise, spoken of in the following verse. Notwithstanding this reason, the first explanation seems to me more proper.[4] "*Quem possedisti.*" This people whom Thou hast won for Thyself, and hast made Thy own possession.

[1] "*Projecit.*" According to the Hebrew: *Ejaculatus est*—He hurled them with as much ease as an archer hurls an arrow.

[2] "*In fortibus.*" According to the Hebrew and Greek: *In diis*—Among the gods of the heathen.

[3] "*Ascenderunt populi, et irati sunt.*" According to the Hebrew: *Audierunt populi, et fremuerunt.* It seems to us that the two versions may be reconciled in the following manner: The inhabitants of the country have heard it said that the Israelites were approaching; they ran to the heights to see, and they trembled with anger.

[4] However, among the interpreters whom we have been able to consult, we have found none that shares the opinion of Father Lallemant.

19. Thou wilt bring in this Thy people, and wilt establish[1] them on Mount Sion, which Thou hast chosen for Thy inheritance and for Thy fixed abode, having prepared it in order to found there Thy temple.

20. This sanctuary, which Thou, O Lord! hast established to make there Thy perpetual abode, will serve for Thee to reign in throughout the ages and world without end. Here the canticle finishes: what follows is a summary of the history of the passage of the Red Sea, as recorded in Exodus.[2]

[1] "*Plantabis.*" As to this expression, see Psalm xliii. 3. The prophet uses this and the preceding verb in the future; but he then uses the past tense: *Operatus es, Firmaverunt*, though everything refers to the future.

[2] The simplicity of this summary contrasts strikingly with the grandeur of the canticle of which it retraces the first subject.

(The other psalms, as well as the *Benedictus*, as on Sunday at Lauds.)

Friday at Lauds.

The Psalm *Miserere mei Deus* as on Monday at Lauds.

PSALM II., WHICH IS PSALM CXLII. OF THE PSALTER.

Driven and pursued by Absalom,[1] David regards his removal from Jerusalem as a just punishment for his sins, and gives utterance to sentiments of repentance, and prays to the Lord.

1. DOMINE exaudi orationem meam, auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

2. Et non intres in judicium cum servo tuo: quia non justificabitur in conspectu tuo omnis vivens.

3. Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam.

4. Collocavit me in obscuris sicut mortuos sæculi: et anxiatus est super me spiritus meus, in me turbatum est cor meum.

5. Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

6. Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

7. Velociter exaudi me Domine: defecit spiritus meus.

8. Non avertas faciem tuam a me: et similis ero descendentibus in lacum.

9. Auditam fac mihi mane misericordiam tuam: quia in te speravi.

10. Notam fac mihi viam, in

1. HEAR, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2. And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3. For the enemy hath persecuted my soul: he hath brought down my life to the earth.

4. He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

5. I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

6. I stretched forth my hands to thee: my soul is as earth without water unto thee.

7. Hear me speedily, O Lord: my spirit hath fainted away.

8. Turn not away thy face from me, lest I be like unto them that go down into the pit.

9. Cause me to hear thy mercy in the morning; for in thee have I hoped.

10. Make the way known to

[1] Title of the Psalm: *Psalmus David, quando persequebatur eum Absalom, filius ejus*—A psalm of David when his son Absalom pursued him (2 *Kings*, xvii.).

qua ambulem: quia ad te levavi animam meam.

11. Eripe me de inimicis meis, Domine, ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

12. Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum Domine, vivificabis me, in æquitate tua.

13. Educes de tribulatione animam meam: et in misericordia tua disperdes inimicos meos.

14. Et perdes omnes, qui tribulant animam meam: quoniam ego servus tuus sum.

me wherein I should walk: for I have lifted up my soul to thee.

11. Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

12. Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

13. Thou wilt bring my soul out of trouble: and in thy mercy thou wilt destroy my enemies.

14. And thou wilt cut off all them that afflict my soul: for I am thy servant.

(The Psalms *Deus*, *Deus meus*, and *Deus misereatur*, as on Sunday at Lauds.)

1. "*In veritate tua.*" According to Thy faithful promise. "*In tua justitia.*" According to the goodness which Thou showest to the truly penitent. Thus St. John Chrysostom understands the word.[1]

2. "*Non justificabitur in conspectu tuo omnis vivens.*" There is no one who, living on earth, can be called just before Thee.

3. The enemy, that is, the devil, has persecuted my soul in tempting me to those offences that I have committed; and thus he has humbled my life here on earth, making me become vile in Thy eyes.

4. He has placed me in darkness, making me like a man of the world who no more sees the light by which to walk as he should; and my spirit is restless with anxiety at the sight of my misery, and my heart within me is afflicted and troubled.

5. I was mindful and I reflected on all the wonderful works wrought in our behalf by the Almighty hand.

6. I have stretched forth my hands towards Thee, to obtain mercy, for my soul is become as dried up earth; it is unable to serve Thee, seeing itself deprived of the water of Thy grace.

[1] The holy Doctor observes that David does not say: *In justitia*; but: *In tua justitia.* The justice of God demands that according to his promise, he pardons the truly repentant. The following verse elucidates and supports this explanation.

7. Make haste to hear me, O Lord! and strengthen me by Thy grace, for I feel my spirit fainting in me.

9. Make me soon hear the voice of Thy mercy; telling me that Thou hast pardoned me; for in Thee alone have I placed all my hope of salvation.

10. "*Ad te levavi animam meam.*" That is: I have resolved to detach myself from all earthly affections, to please only Thee.

11. "*Deus meus es tu.*" Thou art my God; and therefore Thou deservest that I should not do anything except what Thou willest.

12. Thy good spirit, that is, the Holy Ghost, will conduct me, while here upon earth, by the right way; I hope, for the glory of Thy name, that Thou wilt grant me vigor and strength to live according to Thy justice, that is, to lead the life of the just. "*In æquitate tua.*" According to the Hebrew: *In justitia tua.*

13. I hope that Thou wilt deliver my soul from eternal tribulation.

The Canticle of Habacuc.

Having learnt by revelation, of the captivity in Babylon in store for the Jews on account of their sins, the prophet prays for his unfortunate countrymen; then he announces their deliverance by Cyrus, king of Persia. According to St. Jerome, Theodoret, Theophylact, Rupert, Euthymius, Jansenius of Ghent, Cornelius à Lapide, and most of the other commentators, we have here a manifest figure of the divine work wrought by Jesus Christ to deliver mankind from the slavery of the devil.[1]

1. Domine audivi auditionem tuam, et timui.

2. Domine opus tuum, in medio annorum vivifica illud:

3. In medio annorum notum facies: cum iratus fueris, misericordiæ recordaberis.

4. Deus ab Austro veniet, et sanctus de monte Pharan:

1. O Lord, I have heard thy hearing, and was afraid.

2. O Lord, thy work, in the midst of the years bring it to life:

3. In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

4. God will come from the South, and the holy one from Mount Pharan:

[1] Bossuet says of this canticle: *Ut magnificentissime, ita obscurissime canit.*

5. Operuit cœlos gloria ejus, et laudis ejus plena est terra.

6. Splendor ejus ut lux erit: cornua in manibus ejus:

7. Ibi abscondita est fortitudo ejus: ante faciem ejus ibit mors.

8. Et egredietur diabolus ante pedes ejus. Stetit, et mensus est terram.

9. Aspexit, et dissolvit Gentes: et contriti sunt montes sæculi.

10. Incurvati sunt colles mundi ab itineribus æternitatis ejus.

11. Pro iniquitate vidi tentoria Æthiopiæ, turbabuntur pelles terræ Madian.

12. Numquid in fluminibus iratus es Domine? aut in fluminibus furor tuus? vel in mari indignatio tua?

13. Qui ascendes super equos tuos: et quadrigæ tuæ salvatio.

14. Suscitans suscitabis arcum tuum: juramenta tribubus quæ locutus es:

15. Fluvios scindes terræ: viderunt te, et doluerunt montes: gurges aquarum transiit.

16. Dedit abyssus vocem suam: altitudo manus suas levavit.

17. Sol et luna steterunt in habitaculo suo, in luce sagittarum tuarum, ibunt in splendore fulgurantis hastæ tuæ.

18. In fremitu conculcabis terram: et in furore obstupefacies Gentes

5. His glory covered the heavens, and the earth is full of his praise.

6. His brightness shall be as the light: horns *are* in his hands:

7. There is his strength hid: Death shall go before his face.

8. And the devil shall go forth before his feet. He stood, and measured the earth.

9. He beheld, and melted the nations: and the ancient mountains were crushed to pieces.

10. The hills of the world were bowed down by the journeys of his eternity.

11. I saw the tents of Ethiopia for *their* iniquity, the curtains of the land of Madian shall be troubled.

12. Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

13. Who will ride upon thy horses: and thy chariots are salvation.

14. Thou wilt surely take up thy bow: *according* to the oaths which thou hast spoken to the tribes.

15. Thou wilt divide the rivers of the earth. The mountains saw thee, and were grieved: the great body of water passed away.

16. The deep put forth its voice: the deep lifted up its hands.

17. The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

18. In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

19. Egressus es in salutem populi tui: in salutem cum Christo tuo.

20. Percussisti caput de domo impii: denudasti fundamentum ejus usque ad collum.

21. Maledixisti sceptris ejus, capiti bellatorum ejus, venientibus ut turbo ad dispergendum me.

22. Exultatio eorum sicut ejus, qui devorat pauperem in abscondito.

23. Viam fecisti in mari equis tuis, in luto aquarum multarum.

24. Audivi, et conturbatus est venter meus: a voce contremuerunt labia mea.

25. Ingrediatur putredo in ossibus meis, et subter me scateat.

26. Ut requiescam in die tribulationis: ut ascendam ad populum accinctum nostrum.

27. Ficus enim non florebit: et non erit germen in vineis.

28. Mentietur opus olivæ: et arva non afferent cibum.

29. Abscindetur de ovili pecus: et non erit armentum in præsepibus.

30. Ego autem in Domino gaudebo: et exultabo in Deo Jesu meo.

31. Deus Dominus fortitudo mea: et ponet pedes meos quasi cervorum.

32. Et super excelsa mea deducet me victor in psalmis canentem.

19. Thou wentest forth for the salvation of thy people: for salvation with thy Christ.

20. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

21. Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

22. Their joy *was* like that of him that devoureth the poor man in secret.

23. Thou madest a way in the sea for thy horses, in the mud of many waters.

24. I have heard, and my bowels were troubled: my lips trembled at the voice.

25. Let rottenness enter into my bones, and swarm under me.

26. That I may rest in the day of tribulation: that I may go up to our people that are girded.

27. For the fig-tree shall not blossom: and there shall be no spring in the vines.

28. The labor of the olive-tree shall fail: and the fields shall yield no food.

29. The flock shall be cut off from the fold, and there shall be no herd in the stalls.

30. But I will rejoice in the Lord: and I will joy in God my Jesus.

31. The Lord God is my strength: and he will make my feet like the feet of harts.

32. And he the conqueror will lead me upon my high places singing psalms.

1. "*Auditionem tuam.*" That is: All that Thou hast revealed to me.

2. "*Vivifica.*" According to Du Hamel: *Perfice*—Perfect.

Lallemant gives this explanation: Complete Thy work, the deliverance of the Jews from the captivity of Babylon, and in mercy shorten the time of our chastisement. But this passage is better understood in the figurative sense, thus: Bring to perfection the work of man's redemption by means of the Messias: Grant that it may have its full force and effect within the space of years which Thou hast determined.

3. In the midst of those years appointed; that is, anticipating the time fixed, Thou wilt make manifest the work of the deliverance of the Jews from the captivity of Babylon. (This is in the literal sense; but in the mystical sense is signified the redemption of mankind.) And though angry at the sons of men, yet Thou wilt be mindful of Thy mercy, and wilt not withhold it from us: *Licet peccatis hominum iratus*, says Du Hamel, *misericordiam tuam non subtrahes.*

4. God will come from the South to deliver his people, as the Holy One of Israel came of old on Sinai, appearing from Mount Pharan (*Deut.* xxxiii. 2). So too, from Persia and Media, lying to the South, came Cyrus and Darius to deliver the Jews from Babylon. In the figurative sense this verse, as understood by St. Jerome, Theodoret, Theophylact, and others cited by Tirinus, this verse applies to the Messias who was to be born at Bethlehem situated to the south of Jerusalem. "*Sanctus de monte Pharan.*" Tirinus says that hereby is meant the Holy Ghost, who descended on Mount Pharan and communicated the spirit of prophecy to the seventy judges of the people (*Num.* xi. 25).

5. His glory overspread the heavens, causing their brightness to pale, and the whole earth was filled with their praises. In a figurative sense this signifies: The Messias who is to come will fill heaven with glory, and the angels will praise him on earth. It is thus that they chanted at his birth: *Gloria in altissimis Deo*—Glory to God in the highest (*Luke*, ii. 14).

6. He shall appear resplendent with light as the sun, and his hands shall be armed with power. "*Splendor ejus ut lux erit.*" This may mean, in the literal sense, that at the coming of Cyrus the light of liberty will shine forth for the Jews; and in the figurative sense that at the coming of the Messias, of whom Cyrus was a figure, the true light shall shine forth on the world, according to what is said in the Gospel: *Erat Lux vera*,

quæ illuminat omnem hominem—That was the true light which enlighteneth every man (*John*, i. 9). "*Cornua in manibus ejus.*" *Cornu* and *Cornua* in Scripture mean strength. Tirinus and Du Hamel, with St. Cyprian and St. Augustine, thus apply this passage to Jesus Christ: All his strength to conquer the devil and the world shall be in his hands pierced upon the cross. St. Augustine says: *Quid fortius manu hac, quæ mundum vicit, non ferro armata, sed transfixa?*—What is there stronger than that hand which conquered the world, not armed, but transfixed with iron? (*In Ps.* xxxiv. s. 1, n. 1.)

7. In the figurative sense: There (that is, in his pierced hands) is hidden his power; so that before his power, death will fly, conquered by his death: *Absorpta est mors in victoria*—Death is swallowed up in victory (1 *Cor.* xv. 54).

8. At the entrance of the people into the Land of Promise the Lord was preceded by the devil, the executor of his vengeance; whereupon the enemies being vanquished, he distributed their lands to his people. "*Egredietur diabolus ante pedes ejus.*" This is explained figuratively: The devil shall be utterly vanquished, and shall go forth with shame, to be led in triumph before the feet of Jesus Christ, his conqueror, who will despoil him of his power, according to the words of St. Paul: *Exspolians principatus et potestates, traduxit confidenter, palam triumphans illos in semetipso*—Despoiling the principalities and powers, he hath exposed them confidently in open show, triumphing over them in himself (*Col.* ii. 15). "*Stetit, et mensus est terram.*" Then Jesus as conqueror seated at the right hand of his Father, as Du Hamel says, and looking over the earth, divided it among his Apostles, that they might fill it with the light of the Gospel: *Qui, sedens ad dexteram Patris, terram Apostolis suis divisit, ut Evangelii luce eam complerent.*

9. With his looks he broke asunder the nations; and the great ones of the world, who seemed like mountains, were brought to naught. In the figurative sense: He looked upon the earth and the nations, and, giving them the light of faith, he set them free from the yoke of Satan; and as for the princes of the world, who as mountains were lifted up, they were brought low and shattered at the coming of Jesus Christ.

10. These proud hills of the world have been laid low beneath the feet of the Eternal. In the figurative sense: These princes

of the world shall bow down before the Redeemer, bending the knee to adore him, as they consider that on him depends the course of eternal ages. "*Ab itineribus æternitatis ejus.*" According to the Hebrew: *Itinera sæculi æterni ejus sunt*—His are the journeys of the eternal age.

11. I saw the tents of the Ethiopians cast down for their wickedness, and the tabernacles of the Madianites thrown to the earth. In the mystical sense: As the hosts of the Ethiopians and of the Madianites were seen destroyed on account of their wicked doings against God's people, so shall those that oppose the Gospel be likewise punished.

13. Thou didst save Thy people, and didst deliver them from the Egyptians, mounting upon the clouds as on horses which draw the chariot.

14. Thou wilt resume Thy bow, that is, the bow of Thy power, and wilt fulfil the promises that Thou hast sworn to the tribes of Israel. Thus Tirinus, Du Hamel, and Rotigni explain it.

15. Thou didst cut in twain the course of the Jordan, that Thy people might pass over. Its waters saw Thee, that is, understood Thy command, and raising themselves like mountains, remained suspended in the air, as if grieving to see themselves stopped in their course;[1] and thus Thy people crossed over the river.

16. The waters flowed back with noise, and in lifting themselves on high they seemed to raise up their hands to implore Thy permission to return again to their course.

17. At Josue's voice, in the battle with the Amorrhites, Thou didst cause the sun and the moon to stand still in their course (*Jos.* x. 13); and didst make his army march by the glare of Thy lightnings, and by the glitterings of Thy spear from which thunderbolts flashed.

18. Thou didst tread underfoot, that is, Thou didst go through the earth with the roar of thunderings and of lightnings; and the hostile nations were astonished and in dismay at Thy wrath.

[1] "*Doluerunt montes; gurges aquarum transiit.*" While the waters that came down from above stopped before the ark, stood like a mountain; the waters that were beneath ran down into the sea, and this caused the bed of the river to be dry (*Jos.* iii. 16).

19. "*Cum Christo tuo.*" Such was Cyrus who came to set free the people from captivity, as Isaias had foretold: *Hæc dicit Dominus Christo meo Cyro, cujus apprehendi dexteram, ut subjiciam ante faciem ejus gentes* —Thus said the Lord to my anointed Cyrus, whose right hand I have taken hold of to subdue nations before his face (*Is.* xlv. 1). Now, Cyrus was a type of Jesus Christ, who has saved us by his merits, as remark St. Jerome, St. Augustine (*De Civ. D.* l. 18, c. 32), and others. The verse is translated thus according to the sixth Greek version: *Egressus es ut salvares populum per Jesum Christum tuum.*

20. "*Percussisti caput de domo impii.*" Thou hast struck the head of the house of the impious one, that is, king Balthassar, the head of the Chaldeans, and Thou hast utterly ruined him (*Dan.* v.). In the mystical sense: Thou hast laid prostrate the devil, the head of impiety. "*Denudasti fundamentum ejus usque ad collum.*" Tirinus thus interprets this: *Denudatum evertisti ab imo sursum.* Thou hast despoiled him of his empire, and hast upset him from top to bottom, that is, Thou hast taken from him all his tyrannical power. It is thus, O Lord! that Thou hast willed to save Thy people by means of Jesus Christ.

21. Thou hast cursed his empire,[1] that, namely, of king Balthassar, along with the head of his soldiers, who are come as a whirlwind to destroy Thy people. This is understood mystically of the curse pronounced on the devil, who held sway over the human race, and on his associates, who all contrived our ruin.

22. "*Qui devorat pauperem in abscondito.*" Who robs and kills a poor man in a secret place where no one can come to his help.

23. Thou didst open a passage in the Red Sea, making the horses of Thy people pass upon its muddy bed in the midst of

[1] "*Maledixisti sceptris ejus.*" Father Cornelius says: *Maledicere Dei est malefacere, ledere, occidere, perdere; dicere enim Dei est efficax, idemque quod facere. Per sceptra, vel principes intellige, qui gestabant sceptra quasi insigne principatus, vel metonymice, "sceptris," id est, regnis et provinciis quibus imperabat Pharao.* Menochius, Tirinus, Bossuet, etc., also apply this passage, and that which precedes, chiefly to Pharao. See Canticle of Moses, page 369.

the piled-up masses of waters. Tirinus observes that here the canticle ends, and that the prophet adds what follows.[1]

24. The prophet, knowing by revelation what God's people would have to suffer before their deliverance, says: I heard this prediction and my heart was troubled; at what was told me my lips quivered, so that I was unable to utter a word.

26. So that I may find myself at rest in the tomb on the day of so great a tribulation, and thus be united with our people who have already fought the fight against the enemy. But we read in the old Vulgate: *Ad populum peregrinationis meæ.* That is: To the people who regard this life as a pilgrimage, as I myself regard it.

27. In the mystical sense, this is what it may mean: In the desolation to which the Jews shall be brought in punishment for having put their Saviour to death, they will cease to produce any fruit of good works, having lost the kingdom of God, which shall be given to the Christian people who will bring forth fruits of holiness, according to the words of Jesus Christ: *Ideo dico vobis, quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus*—Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof (*Matt.* xxi. 43).

28. "*Mentietur opus olivæ.*" The olive crop shall lie; that is, shall disappoint expectation.

29. St. Augustine (*De Civ. D.* l. 18, c. 32) applies this passage to the Jews, who after having put Jesus Christ to death, were to remain without pastors, without Temple, and without spiritual food.

30. "*In Deo, Jesu meo.*" In the Hebrew, according to Pagnini, Vatablus, and others, we have: *In Deo, salute mea.* But

[1] According to Cornelius, the prophet celebrates in this canticle the wonders that God wrought in delivering the Israelites from slavery in Egypt, because these wonders represented those that were to be worked in the deliverance of the Jews from Babylon. Now, these two deliverances prefigured the mystery of the redemption of souls, which the prophet had chiefly in view. Then, in verse 24, he takes up and develops what he said in the beginning, namely, the grief that he felt at the sight of the evils that were to fall upon the people of Israel; but he concludes, verse 30, by putting confidence in the Lord who was to save this same people in the person of whom he speaks.

some, says Tirinus, interpret the Hebrew in the sense of the Septuagint, which agrees with the Chaldee and Syriac, namely: *In Deo, Jesu*, or *Salvatore*, or *Redemptore meo*. Thus St. Augustine and others understand it.

31. That is understood of the return of the Jews from the captivity of Babylon. In the mystical sense it is applied to the Gentiles hastening to come to God when set free by Jesus Christ from the bondage of Satan.

32. The vanquisher of enemies will lead me up to Mount Sion, there to sing his glories. In the spiritual sense, according to St. Jerome: He will bring me to heaven, there to glorify him with hymns of praise and thanksgiving.

(The psalm *Laudate Dominum de cœlis* and the canticle *Benedictus* as on Sundays at Lauds.)

Saturday at Lauds.

The psalm *Miserere mei Deus* as on Monday at Lauds.

PSALM II., WHICH IS PSALM XCI. OF THE PSALTER.

David here exhorts the people to praise God for the protection that he has given to the just, and for the chastisements inflicted on sinners in order to correct them.[1]

1. BONUM est confiteri Domino: et psallere nomini tuo, Altissime.

2. Ad annuntiandum mane misericordiam tuam: et veritatem tuam per noctem.

3. In decachordo psalterio: cum cantico, in cithara.

4. Quia delectasti me Domine in factura tua: et in operibus manuum tuarum exultabo.

5. Quam magnificata sunt opera tua Domine! nimis profundæ factæ sunt cogitationes tuæ.

6. Vir insipiens non cognoscet: et stultus non intelliget hæc.

7. Cum exorti fuerint peccatores sicut fœnum: et apparuerint omnes, qui operantur iniquitatem.

8. Ut intereanti in sæculum sæculi: tu autem Altissimus in æternum, Domine.

9. Quoniam ecce inimici tui Domine, quoniam ecce inimici tui peribunt: et dispergentur

1. IT is good to give praise to the Lord: and to sing to thy name, O most High.

2. To show forth thy mercy in the morning, and thy truth in the night.

3. Upon an instrument of ten strings, upon the psaltery: with a canticle, upon the harp.

4. For thou hast given me, O Lord, a delight in thy doings, and in the works of thy hands I shall rejoice.

5. O Lord, how great are thy works! thy thoughts are exceeding deep:

6. The senseless man shall not know: nor will the fool understand these things.

7. When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

8. That they may perish for ever and ever: but thou, O Lord, art most high forever more.

9. For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the work-

[1] Title of the psalm: *Psalmus cantici in die Sabbati*—A psalm of a canticle on the Sabbath day. According to Bellarmine, this title signifies that the psalm was composed to be sung on the Sabbath, in order to teach the people that they should praise God on that day, especially for his creating and governing the world.

omnes, qui operantur iniquitatem.

10. Et exaltabitur sicut unicornis cornu meum: et senectus mea in misericordia uberi.

11. Et despexit oculus meus inimicos meos: et in insurgentibus in me malignantibus audiet auris mea.

12. Justus ut palma florebit: sicut cedrus Libani multiplicabitur.

13. Plantati in domo Domini, in atriis domus Dei nostri florebunt.

14. Adhuc multiplicabuntur in senecta uberi: et bene patientes erunt, ut annuntient:

15. Quoniam rectus Dominus Deus noster: et non est iniquitas in eo.

ers of iniquity shall be scattered.

10. But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

11. My eye also hath looked down upon my enemies: and my ear shall hear *of the downfall* of the malignant that rise up against me.

12. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

13. They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

14. They shall still increase in a fruitful old age: and shall be well treated, that they may show,

15. That the Lord our God is righteous, and there is no iniquity in him.

1. It is just to give glory to God by rendering him thanks for his benefits, and by singing his praises.[1]

2. "*Veritatem tuam.*" Thy faithfulness to Thy promises.[2]

3. "*In decachordo psalterio.*" Mariana and Sa understand thereby two different instruments, following in this the Hebrew,

[1] "*Bonum est.*" It is good; that is, according to the explanation of Bellarmine, it is just, profitable, pleasant, and honorable: just, because due; profitable, because meritorious; pleasant, because sweet to one that loves to praise the Beloved; honorable, because this is the occupation of the celestial spirits.

[2] "*Mane misericordiam tuam: et veritatem tuam per noctem.*" We believe that here by the morning, or the day, and by the night we must understand the time of prosperity and the time of adversity: in prosperity we should acknowledge the benefits that we owe to the goodness and mercy of God; in adversity, we should remember the goods that he promises to those that remain faithful to him or who are converted, and who count with certainty and confidence on his faithfulness in keeping all his promises.

which St. Jerome thus translates: "*In decachordo et in psalterio.*" But Bellarmine thinks that the copulative particle in the Hebrew is redundant; he depends, moreover, on the version of the Septuagint, and on other like expressions that we find in Psalms xxxii. 2, and cxliii. 10.

4. "*In factura tua, et in operibus manuum tuarum.*" Mattei says with reason that these two expressions are synonymous.

5. "*Magnificata.*" According to the Chaldee: *Magnifica*, magnificent. "*Cogitationes tuæ.*" Thy thoughts, or, according to Sa and Mariana, Thy counsels; or with Menochius, the designs of Thy Providence. "*Nimis profundæ.*" Impenetrable to our weak intelligence.

7, 8.[1] "*Apparuerint.*" According to the Hebrew: *Floruerint.* Explanation of these two verses: When sinners are born into this world, they are multiplied as the grass which grows up thick apace; and when all the wicked have made a show upon earth, with their dignities and riches, they still perish forever, while Thou, O Lord! shalt ever be the same that Thou art.

10. My strength, or glory, by Thy grace, shall rise on high, as on the head of the unicorn rises its single horn, which is its strength and glory; and my old age shall be consoled by Thy mercy, abounding in gifts and helps.

11. "*Despexit.*" St. Jerome translates: *Respiciet*—My eyes shall see my enemies cast down so that, far from fearing them, I shall despise them, and my ears shall hear the chastisement inflicted on those that are risen against me in their malice to plot my ruin.

12. The just shall flourish and shall endure as the palm-tree, which always remains green; they shall grow to a great height, like a cedar of Libanon.

13. Planted in the house of the Lord, and cultivated by him, they shall flourish; that is, they will always preserve their vigor and their beauty.[2]

[1] After having exalted the works of creation which the foolish of the world cannot understand, the prophet has us to consider the justice that God exercises by his Providence, at first towards sinners who perish like grass, and afterwards towards virtuous men, who are compared to palm-trees and cedars.

[2] Bellarmine explains: Planted in the Church of God by true faith,

14. "*Uberi.*" Abundant in fruits of virtue. "*Bene patientes.*" According to the Hebrew: *Virentes et florentes*—Green and flowering; and St. Jerome translates: *Frondentes*—Leafy. That is: Of a temperament full of strength, they will be well able to bear up against fatigues. "*Ut annuntient.*" Bellarmine says that this verb should be joined to the following verse.

15. To make known to all the world, by word and example, that the Lord is right and just in all things, and that there is no iniquity or injustice in him because he allows the wicked to prosper; for in his own time, he will reward the just and punish sinners as they deserve.

(The psalms *Deus*, *Deus meus*, and *Deus misereatur* as on Sunday at Lauds.)

Canticle of Moses

It is by God's order[1] that Moses, just before his death, intones this canticle in the presence of the people. In it he recounts the benefits done to the Israelites, the faults, and the chastisements sent by God to convert them (*Deut.* xxxii.).

1. Audite cœli quæ loquor, audiat terra verba orismei.

1. Hear, O ye Heavens, the things I speak, let the earth give ear to the words of my mouth.

2. Concrescat ut pluvia doctrina mea, fluat ut ros eloquium meum.

2. Let my doctrine gather as the rain, let my speech distil as the dew.

3. Quasi imber super herbam, et quasi stillæ super gra-

3. As a shower upon the herb, and as drops upon the

watered by the waters of the grace of the sacraments, rooted in and based on charity, they do not cease to produce flowers and fruits by holy aspirations and good works.

[1] The following are the words that the Lord addressed to Moses: *Scribite vobis canticum istud, et docete filios Israel; ut memoriter teneant et ore decantent; et sit mihi carmen istud pro testimonio inter filios Israel:* Write you this canticle, and teach the children of Israel: that they may know it by heart and sing it by mouth; and this song may be unto me for a testimony among the children of Israel. That is, in order that they may by this means constantly recall what I am, my goodness towards them, their ingratitude, their unfaithfulness, what they may expect in future, my justice and my mercy.

mina. Quia nomen Domini invocabo :

4. Date magnificentiam Deo nostro : Dei perfecta s u n t opera, et omnes viæ ejus judicia :

5. Deus fidelis, et absque ulla iniquitate, justus et rectus. Peccaverunt ei, et non filii ejus in sordibus :

6. Generatio prava atque perversa. Hæccine r e d d i s Domino, populе stulte et insipiens ?

7. Numquid non ipse est pater tuus, qui possedit te, et fecit, et creavit te ?

8. Memento dierum antiquorum, cogita generationes singulas :

9. Interroga patrem tuum, et annuntiabit tibi : majores tuos, et dicent tibi.

10. Quando dividebat Altissimus gentes : quando separabat filios Adam.

11. Constituit terminos populorum juxta numerum filiorum Israel.

12. Pars autem Domini, populus ejus : Jacob funiculus hereditatis ejus.

13. Invenit eum in terra deserta, in loco horroris, et vastæ solitudinis :

14. Circumduxit eum, et docuit : et custodivit quasi pupillam oculi sui.

15. Sicut aquila provocans ad volandum pullos suos, et super eos volitans.

16. Expandit alas suas, et assumpsit eum, atque portavit in humeris suis.

17. Dominus solus dux ejus fuit : et non erat cum eo deus alienus.

the grass. Because I will invoke the name of the Lord.

4. Give ye magnificence to our God. The works of God are perfect, and all his ways are judgments.

5. God is faithful and without any iniquity, he is just and right. They have s i n n e d against him, and are none of his children in *their* filth.

6. *They are* a wicked and perverse generation. Is this the return thou makest to the Lord, O foolish and senseless people ?

7. Is not he thy father, that hath possessed thee, and made thee, and created thee ?

8. Remember the days of old, think upon every generation.

9. Ask thy father, and he will declare to thee : thy elders and they will tell thee.

10. When the Most High divided the nations : when he separated the sons of Adam.

11. He appointed the bounds of people according to the number of the children of Israel.

12. But the Lord's portion is his people : Jacob the lot of his inheritance.

13. He found him in a desert land, in a place of horror, and of vast wilderness.

14. He led him about, and taught him : and he kept him as the apple of his eye.

15. As the eagle enticing her young to fly, and hovering over them,

16. He spread his wings, and hath taken him and carried him on his shoulders.

17. The Lord alone was his leader : and there was no strange god with him.

18. Constituit eum super excelsam terram: ut comederet fructus agrorum,

19. Ut sugeret mel de petra, oleumque de saxo durissimo:

20. Butyrum de armento, et lac de ovibus cum adipe agnorum, et arietum filiorum Basan:

21. Et hircos cum medulla tritici, et sanguinem uvæ biberet meracissimum.

22. Incrassatus est dilectus, et recalcitravit: incrassatus, impinguatus, dilatatus.

23. Dereliquit Deum factorem suum, et recessit a Deo salutari suo.

24. Provocaverunt eum in diis alienis, et in abominationibus ad iracundiam concitaverunt.

25. Immolaverunt dæmoniis et non Deo, diis quos ignorabant:

26. Novi recentesque venerunt, quos non coluerunt patres eorum.

27. Deum, qui te genuit, dereliquisti, et oblitus es Domini creatoris tui.

28. Vidit Dominus, et ad iracundiam concitatus est: quia provocaverunt eum filii sui et filiæ.

29. Et ait: Abscondam faciem meam ab eis, et considerabo novissima eorum:

30. Generatio enim perversa est, et infideles filii.

31. Ipsi me provocaverunt in eo, qui non erat deus, et irritaverunt in vanitatibus suis:

32. Et ego provocabo eos in eo qui non est populus, et

18. He set him upon high land: that he might eat the fruits of the fields,

19. That he might suck honey out of the rock, and oil out of the hardest stone,

20. Butter of the herd, and milk of the sheep, with the fat of lambs, and of the rams of the breed of Basan;

21. And goats with the marrow of wheat, and might drink the purest blood of the grape.

22. The beloved grew fat, and kicked: he grew fat, and thick and gross;

23. He forsook God who made him, and departed from God his saviour.

24. They provoked him by strange gods, and stirred him up to anger, with *their* abominations.

25. They sacrificed to devils and not to God, to gods whom they knew not:

26. That were newly come up, whom their fathers worshipped not:

27. Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.

28. The Lord saw, and was moved to wrath: because his own sons and daughters provoked him.

29. And he said: I will hide my face from them, and will consider what their last end shall be:

30. For it is a perverse generation, and unfaithful children.

31. They have provoked me with that, which was no god, and have angered me with their vanities:

32. And I will provoke them with that which is no people,

in gente stulta irritabo illos.

33. Ignis succensus est in furore meo, et ardebit usque ad inferni novissima:

34. Devorabitque terram cum germine suo, et montium fundamenta comburet.

35. Congregabo super eos mala, et sagittas meas complebo in eis.

36. Consumentur fame, et devorabunt eos aves morsu amarissimo:

37. Dentes bestiarum immittam in eos, cum furore trahentium super terram, atque serpentium.

38. Foris vastabit eos gladius, et intus pavor, juvenem simul ac virginem, lactentem cum homine sene.

39. Dixi, Ubinam sunt? cessare faciam ex hominibus memoriam eorum.

40. Sed propter iram inimicorum distuli: ne forte superbirent hostes eorum:

41. Et dicerent: Manus nostra excelsa, et non Dominus, fecit hæc omnia.

42. Gens absque consilio est, et sine prudentia. Utinam saperent, et intelligerent, ac novissima providerent.

43. Quomodo persequatur unus mille, et duo fugent decem millia?

44. Nonne ideo, quia Deus suus vendidit eos, et Dominus conclusit illos?

and will vex them with a foolish nation.

33. A fire is kindled in my wrath, and shall burn even to the lowest hell:

34. And shall devour the earth with her increase, and shall burn the foundations of the mountains.

35. I will heap evils upon them, and will spend my arrows among them.

36. They shall be consumed with famine, and birds shall devour them with a most bitter bite.

37. I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.

38. Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the sucking child with the man in years.

39. I said: Where are they? I will make the memory of them to cease from among men.

40. But for the wrath of the enemies I have deferred it: lest perhaps their enemies might be proud,

41. And should say: Our mighty hand, and not the lord, hath done all these things.

42. They are a nation without counsel, and without wisdom. O that they would be wise and would understand, and would provide for their last end.

43. How should one pursue after a thousand, and two chase ten thousand?

44. Was it not, because their God had sold them, and the Lord had shut them up?

45. Non enim est Deus noster ut dii eorum: et inimici nostri sunt judices.

46. De vinea Sodomorum, vinea eorum, et de suburbanis Gomorrhæ.

47. Uva eorum uva fellis, et botri amarissimi.

48. Fel draconum v i n u m eorum, et venenum aspidum insanabile.

49. Nonne hæc condita sunt apud me, et signata in thesauris meis?

50. Mea est ultio, et ego retribuam in tempore, ut labatur pes eorum:

51. Juxtà est dies perditionis, et adesse festinant tempora.

52. Judicabit Dominus populum suum, et in servis suis miserebitur:

53. Videbit quod infirmata sit manus, et clausi quoque defecerunt, residuique consumpti sunt.

54. Et dicet: Ubi sunt dii eorum, in quibus habebant fiduciam?

55. De q u o r u m victimis comedebant adipes, et bibebant vinum libaminum:

56. Surgant, et opitulentur vobis, et in necessitate vos protegant.

57. Videte quod ego sim solus, et non sit alius deus præter me:

58. Ego occidam, et ego vivere faciam: percutiam, et ego sanabo, et non est qui de manu mea possit eruere.

59. Levabo ad cœlum manum meam, et dicam: Vivo ego in æternum.

45. For our God is not as their gods: our enemies themselves are judges.

46. Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrha.

47. Their grapes are grapes of gall, and their clusters most bitter.

48. Their wine is the gall of dragons, and the venom of asps, which is incurable.

49. Are not these t h i n g s stored up with me, and sealed up in my treasures?

50. Revenge is mine, and I will repay them in *due* time, that their foot may slide:

51. The day of destruction is at hand, and the time makes haste to come.

52. The Lord will judge his people, and will haev mercy on his servants:

53. He shall see that *their* hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.

54. And he shall say: Where are their gods, in whom they trusted?

55. Of whose victims they eat the fat, and drank the wine of their drink-offerings:

56. Let them arise and help you, and protect you in your distress.

57. See ye that I alone am, and there is no other God besides me:

58. I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.

59. I will lift up my hand to heaven, and I will say: I live forever.

60. Si acuero ut fulgur gladium meum, et arripuerit judicium manus mea:
61. Reddam ultionem hostibus meis, et his qui oderunt me, retribuam.
62. Inebriabo sagittas meas sanguine, et gladius meus devorabit carnes,
63. De cruore occisorum, et de captivitate, nudati inimicorum capitis.
64. Laudate, gentes, populum ejus, quia sanguinem servorum suorum ulciscetur:
65. Et vindictam retribuet in hostes eorum, et propitius erit terræ populi sui.

60. If I shall whet my sword as the lighting, and my hand take hold on judgment:
61. I will render vengeance to my enemies, and repay them that hate me.
62. I will make my arrows drunk with blood, and my sword shall devour flesh,
63. Of the blood of the slain and of the captivity, of the bare head of the enemies.
64. Praise his people, ye nations, for he will revenge the blood of his servants:
65. And will render vengeance to their enemies, and he will be merciful to the land of his people.

2. "*Concrescat.*" According to the Hebrew: *Stillet.* "*Fluat ut ros eloquium meum.*" Let my speech drop down as dew into the minds of those that hear me.

3. "*Nomen Domini invocabo.*" I will invoke the name of the Lord, that my words may be of profit.

5. God is faithful to his promises, and in him there is no iniquity, for he is just and righteous; but for all that, the Israelites have turned their back upon him, and by their shameful action have made themselves unworthy to be called his children.

7. "*Possedit te.*" That is: Has chosen thee out of all nations for his own property.

9. Ask of your fathers, and they will recount to you what they have seen; question your elders, and hear what they will tell you.

11. He fixed the boundaries of the people who were to be the first to dwell in the Land of Promise, according to the number of the children of Israel who should possess that land.

12. For the portion which the Lord reserved to himself, as specially his own, was the people of his choice; he thus destined Jacob to be his inheritance. In Scripture the portion of inheritance is called *Funiculus*, a line, because the portions were marked out by a line of cord.

14. "*Docuit.*" He instructed him in his law.

19. That is: That he might draw honey even from the rocks,

where the bees made their combs, and gather oil from the olives planted amongst the rocks.

20. "*Cum adipe agnorum et arietum.*" That is: With the flesh of the fat lambs and sheep; for it was forbidden to the Israelites to eat the fat of these animals (*Levit.* vii. 23). "*Filiorum Basan.*" That is: The country of Basan, east of the Jordan, were there were excellent pasturages, and therefore the best flocks.

22, 23. This people, so beloved by God, after being thus fattened on his gifts, became stubborn: they struck out their heels against him by disobeying his precepts; in fine, having grown fat, and big, and bloated, they forsook their God who created them, and separated themselves from that God who alone could save them.

24. "*Provocaverunt eum.*" These ungrateful ones provoked him to anger.

26. They brought into the world certain new gods, unknown to their fathers.

27. Apostrophe to these foolish people.

28. The Lord saw, and was inflamed with indignation, because those that thus offended him were his own sons and daughters.

29. "*Considerabo novissima eorum.*" I will have before my eyes their last excesses; these were the outrages and torments that the Jews inflicted on Jesus Christ, for which they were left abandoned in their obstinate unbelief.

30. They have rendered themselves undeserving of my mercy.

31, 32. They have provoked me by adoring as god what was not God, by setting themselves to honor vain and false deities; and I will afflict them by substituting for them a people which is not my people, a foolish nation, which knows me not.

33. The wrath is kindled within me against them, and it shall burn them even to the lowest hell, where they shall be forever condemned.

35. "*Sagittas meas complebo in eis.*" That is: I will discharge against them all the arrows of my wrath, all the plagues.

39. "*Dixi.*" After that, I will say.

40. "*Propter iram inimicorum distuli.*" I have delayed the chastisement on account of the hatred borne me by their enemies.

42. These enemies have neither discernment nor prudence; would to God that they had wisdom enough to understand, and prudence enough to provide for the last things, that is, for death and judgment!

43, 44. They should say: How can it be that a single one of us goes against a thousand Hebrews, or two of us against ten thousand, and put them to flight? This could not happen were it not that their God had sold them, and because the Lord had so hemmed them in as to be unable to go forth and deliver themselves from their straits.

46. Tirinus here observes that Moses or the Lord who speaks, returns to the Israelites, and assigns the cause of their chastisement, namely, because their vine[1] has become like the vine of the Sodomites, which bears only fruits of iniquity.

49. "*In thesauris meis.*" Among the treasures of my judgments?

50. To me it belongs to punish sins,[2] and when the time arrives I will send the chastisement whereby they shall fall into the pit that is prepared for them, their feet stumbling against the stone, that is, as Rotigni explains, Jesus Christ, the corner-stone, set by God for their salvation. The Jews, by rejecting their Saviour, fell into perdition.

53. But this shall not come to pass until the Jews shall be reduced to such weakness that those even who guarded the citadels shall themselves have yielded, and the others shall have perished.

55. They partook of the fat of victims offered to such deities, and drank the wine consecrated to them. The Gentiles consecrated wine to their gods, and such consecrations were called Libations.

56. "*Surgant.*" Let these gods arise. "*In necessitate.*" In the extremities to which you are reduced.

59. "*Vivo ego in æternum.*" A form of oath which God pronounces to confirm the threat that follows.

62, 63. That is, as Tirinus explains: My vengeance shall strike them all, but in different ways: some shall be put to

[1] Their vine, or their nation, which was a choice vine, the vine of the Saviour. See Psalm lxxix. 9.

[2] See Psalm xciii. 1.

death, others shall be made slaves, and others shall have their heads shaved. In ancient times the victors shaved the heads of the vanquished to disgrace them, as it is related that the Scipios did in Africa.

64. "*Populum ejus.*" The people of the Lord.

65. "*Propitius erit terræ populi sui.*" He will bless the land where his people shall dwell.

(The Psalms *Laudate Dominum de cœlis* and the *Benedictus* as on Sundays at Lauds.)

Prime, Terce, Sext, None.

PRIME.

Sunday at Prime.

PSALM I., WHICH IS PSALM LIII. OF THE PSALTER.

Prayer that David addresses to God to deliver him from the soldiers of Saul by whom he was surrounded.[1] This psalm may serve for all Christians that find themselves assailed by the temptations of the devil. We may remark with Cardinal Bellarmine that the holy Church wishes to teach us how to arm ourselves with prayer against the tribulations and temptations that may assail us every day.

1. DEUS in nomine tuo salvum me fac: et in virtute tua judica me.

2. Deus, exaudi orationem meam: auribus percipe verba oris mei.

3. Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

4. Ecce enim, Deus adjuvat me: et Dominus susceptor est animæ meæ.

5. Averte mala inimicis meis: et in veritate tua disperde illos.

6. Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est:

7. Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus.

1. SAVE me, O God, by thy name: and judge me in thy strength.

2. O God, hear my prayer: give ear to the words of my mouth.

3. For strangers have risen up against me, and the mighty have sought after my soul: and they have not set God before their eyes

4. For behold, God is my helper: and the Lord is the protector of my soul.

5. Turn back the evils upon my enemies: and cut them off in thy truth.

6. I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

7. For thou hast delivered me out of all trouble, and my eye hath looked down upon my enemies.

[1] We read in the title: *Cum venissent Ziphæi, et dixissent ad Saul: Nonne David absconditus est apud nos?*—When the men of Ziph had come, and said to Saul: Is not David hidden with us? (1 *Kings* xxiii. 19.) This psalm refers to the danger to which David was exposed when he hid himself in the desert of Ziph.

1. Save me, by the virtue and for the glory of Thy holy name, from the danger in which I am; judge me according to my innocence, and according to Thy power, which protects the innocent.

3. My own fellow-countrymen have separated themselves from me and, as foreign enemies, have armed themselves against me, in order to take away my life, having lost sight of God's justice.[1]

4. "*Ecce enim.*" But I already know that, etc.

5. "*Averte mala.*" According to the Hebrew: *Revertatur malum*—May evil return. Make, O God! to retort upon my enemies the evil that they have planned for me; scatter them according to Thy promises, which are always faithful and true.[2]

6. Then with ready heart will I offer Thee sacrifices; and I will praise Thy holy name, so full of goodness to him that invokes Thee.

7. Through Thy mercy I find myself delivered by Thy hand from all anxiety, and my eyes shall be able to see with scorn my enemies cast down.

(For other psalms that are to be said, see breviary.)

PSALM II., WHICH IS PSALM CXVII. OF THE PSALTER.

David offers here his solemn thanksgiving for the victory that he gained over his enemies, and for all the other benefits that had been conferred upon him; he thanks him specially for having given to the world Jesus Christ, the Redeemer of mankind.

1. CONFITEMINI Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

2. Dicat nunc Israel quoniam bonus: quoniam in sæculum misericordia ejus.

3. Dicat nunc domus Aaron: quoniam in sæculum misericordia ejus.

4. Dicant nunc qui timent Dominum: quoniam in sæculum misericordia ejus.

1. GIVE praise to the Lord, for he is good: for his mercy endureth forever.

2. Let Israel now say, that he is good: that his mercy endureth forever.

3. Let the house of Aaron now say, that his mercy endureth forever.

4. Let them that fear the Lord now say, that his mercy endureth forever.

[1] See Psalm lxxxv. 13.

[2] Ordinary prediction under the form of prayer.

5. De tribulatione invocavi Dominum: et exaudivit me in latitudine Dominus.

6. Dominus mihi adjutor: non timebo quid faciat mihi homo.

7. Dominus mihi adjutor: et ego despiciam inimicos meos.

8. Bonum est confidere in Domino, quam confidere in homine.

9. Bonum est sperare in Domino, quam sperare in principibus.

10. Omnes gentes circuierunt me: et in nomine Domini quia ultus sum in eos.

11. Circumdantes circumdederunt me: et in nomine Domini quia ultus sum in eos.

12. Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis; et in nomine Domini quia ultus sum in eos.

13. Impulsus eversus sum, ut caderem: et Dominus suscepit me.

14. Fortitudo mea, et laus mea Dominus: et factus est mihi in salutem.

15. Vox exultationis et salutis in tabernaculis justorum.

16. Dextera Domini fecit virtutem: dextera Domini exaltavit me: dextera Domini fecit virtutem.

17. Non moriar, sed vivam: et narrabo opera Domini.

18. Castigans castigavit me Dominus: et morti non tradidit me.

5. In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6. The Lord is my helper: I will not fear what man can do unto me.

7. The Lord is my helper: and I will look over my enemies.

8. It is good to confide in the Lord, rather than to have confidence in man.

9. It is good to trust in the Lord, rather than to trust in princes.

10. All nations compassed me about; and in the name of the Lord I have been revenged on them.

11. Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

12. They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13. Being pushed, I was overturned that I might fall: but the Lord supported me.

14. The Lord is my strength and my praise: and he is become my salvation.

15. The voice of rejoicing and of salvation *is* in the tabernacles of the just.

16. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17. I shall not die, but live: and shall declare the works of the Lord:

18. The Lord chastising hath chastised me: but he hath not delivered me over to death.

19. Aperite mihi portas justitiæ: ingressus in eas confitebor Domino. Hæc porta Domini, justi intrabunt in eam.

20. Confitebor tibi quoniam exaudisti me, et factus es mihi in salutem.

21. Lapidem, quem reprobaverunt ædificantes, hic factus est in caput anguli.

22. A Domino factum est istud: et est mirabile in oculis nostris.

23. Hæc est dies, quam fecit Dominus: exultemus, et lætemur in ea.

24 O Domine, salvum me fac: O Domine, bene prosperare: benedictus qui venit in nomine Domini.

25. Benediximus vobis de domo Domini. Deus Dominus, et illuxit nobis.

26. Constituite diem solemnem in condensis, usque ad cornu altaris.

27. Deus meus es tu, et confitebor tibi: Deus meus es tu, et exaltabo te.

28. Confitebor tibi, quoniam exaudisti me, et factus es mihi in salutem.

29. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

19. Open ye to me the gates of justice: I will go into them and give praise to the Lord. This is the gate of the Lord, the just shall enter into it.

20. I will give glory to thee because thou hast heard me, and art become my salvation.

21. The stone which the builders rejected, the same is become the head of the corner.

22. This is the Lord's doing: and it is wonderful in our eyes.

23. This is the day which the Lord hath made: let us be glad and rejoice therein.

24. O Lord, save me: O Lord, give good success. Blessed be he that cometh in the name of the Lord.

25. We have blessed you out of the house of the Lord. The Lord is God, and he hath shone upon us.

26. Appoint a solemn day, with shady boughs, even to the horn of the altar.

27. Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

28. I will praise thee, because thou hast heard me, and art become my salvation.

29. O praise ye the Lord, for he is good: for his mercy endureth forever.

1, 2, 3, 4. The prophet begins by inviting all men to praise God for the mercy that he continually exercises towards them. He then calls specially on the Israelites, among whom were all the apostles; he next invites all the priests, who were to propagate the holy faith; and lastly all the faithful.

5. "*In latitudine.*" By sending me abundant help.[1]

6, 7. God is my protector; this is the reason why I shall fear

[1] Many give this interpretation: By drawing me out of distress, and placing me at ease in perfect liberty.

nothing of all the evils that men think to do me; I will despise all the efforts and snares of my enemies.

10, 11, 12. "*Ultus sum.*" I have been revenged. It must be observed that this expression is not to be understood here of vengeance properly speaking, but of a victory gained over the enemy. It applies specially to Jesus Christ triumphing over his enemies, and to all the faithful who by his help overcome their temptations. We may, then, take these three verses together, and explain them thus: My enemies have closed in around me from every side, as an angry swarm of bees, or as a burning flame in a bundle of thorns; but thanks to the protection of the Lord, I have been avenged on them, that is, I have overcome them all.

15. In the tabernacles or tents of the just, no voices were heard but of gladness and victory in thanksgiving to God for having saved me, and caused me to triumph over my enemies.

16. The hand of God in aiding me has shown forth its strength.[1]

17. "*Non moriar.*" As I shall not die as my enemies had hoped.

18. "*Castigans castigavit me.*" He has chastised me, but with the tender compassion of a father.

19. The gates of justice are the gates of heaven; for justice is the gate of the kingdom of God; hence we should seek it before all things: *Quærite ergo primum regnum Dei, et justitiam ejus*—Seek first the kingdom of God and his justice (*Matt.* vi. 33). Since justice is the only gate by which we can come to God, it is only the just that enter through it. Such is the sense given to this passage by St Jerome, St. John Chrysostom, and St. Augustine.

20. Once having entered this gate, as I have desired, I will, O my God! sing Thy praises always, and render Thee thanks for having heard my prayer, and for having become my Saviour.

21. This verse is to be understood only of Jesus Christ and his Church as St. Peter explains it to the Jews: *Hic est lapis qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli*—This is the stone which was rejected by you the

[1] This verse, says Bellarmine, expresses the cries of joy and of salutation uttered by the just.

builders: which is become the head of the corner (*Acts*, iv. 11).[1] God sent upon earth this most precious Stone, that is, his own beloved Son; but the Jews, who at that time formed the Church, rejected him. This Stone, however, became the head of the corner, joining together the two walls, namely, the Hebrew nation and the Gentile people, into one Church.

23. This is specially a happy day; it is a particular work of God: let it ever be a day of joy and thanksgiving for the immense benefits received.

24. Save me, O Lord! and be ever gracious to me, so that I may never cease to repeat: Blessed be he that is come in the name of the Lord to save us! This precisely was the cry of the multitude when Jesus Christ made his triumphant entry into Jerusalem: *Hosanna Filio David! benedictus, qui venit in nomine Domini!*—Hosanna to the son of David: Blessed is he that cometh in the name of the Lord (*Matt.* xxi. 9).[2]

25, 26. We wish and bespeak you a thousand blessings, you who are of the Church of the Lord; for he is the true God, and he has manifested himself to us by taking to him our human flesh. Celebrate, then, this day with solemn pomp by adorning the temple even to the altar with green and leafy boughs.[3]

[1] We add that the Saviour applied to himself this and the next verse (*Matt.* xxi. 42).

[2] This day, as the Office of Easter attests and in which this verse is frequently repeated, is the day of the resurrection of Jesus Christ, when having been rejected by the Jews in his Passion, he was established and recognized as the Corner-stone of the great edifice of the universal Church. According to Bellarmine, the following verse is joined to this, as if it were: Let us then rejoice, saying: *O Domine*, etc.

[3] After having predicted the advent and the triumph of the Messias, the prophet in the two verses exhorts the faithful people to render to God solemn thanksgiving for such a benefit. Then in vs. 27 and 28, repetition of v. 20, he himself expresses his gratitude to the Lord; he finally concludes as admirably as he began.

Monday at Prime.

PSALM II., WHICH IS PSALM XXIII. OF THE PSALTER.

David here announces, according to the exclusively literal sense of the psalm, the principal mysteries of the natural law. He predicts the vocation of the Gentiles; he describes the character of the predestined; he speaks of the interior justice with which the souls of the faithful will be adorned by the grace of Jesus Christ; in fine, after having referred to the divinity of our Lord, he prophesies his victories and his glorious ascension into heaven.

1. DOMINI est terra, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo.

2. Quia ipse super maria fundavit eum: et super flumina præparavit eum.

3. Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?

4. Innocens manibus, et mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

5. Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.

6. Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.

7. Attollite portas, principes, vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

8. Quis est iste Rex gloriæ? Dominus fortis et potens: Dominus potens in prælio.

9. Attollite portas principes vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

10. Quis est iste Rex gloriæ? Dominus virtutum ipse est Rex gloriæ.

1. THE earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein.

2. For he hath founded it upon the seas: and hath prepared it upon the rivers.

3. Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

4. The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

5. He shall receive a blessing from the Lord, and mercy from God his Saviour.

6. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the king of glory shall enter in.

8. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10. Who is this King of Glory? the Lord of hosts, he is the King of Glory.

2. God has thus prepared the earth to be the habitation of man.

3. Heaven is called a mountain by reason of its elevation; and it is the sanctuary of God, where he has his throne.[1]

4. He shall ascend thither who has not sinned in his works, and has kept his heart pure, that is, detached from creatures; he who has not received his life in vain, that is, who has not only avoided evil, but has also fulfilled what God has enjoined on him; he who loves truth, and has not sworn falsely to deceive his neighbors.[2]

6. Such is the happy generation of those that seek God by being attentive to serve him, and that long to go to see in heaven the God of Jacob. According to the Hebrew text, we read: *Quærentium faciem tuam, O Jacob!* Bellarmine says that this phrase is obscure; hence the Septuagint-interpreters supplied here the word *God*, and have rendered the verse as we have it in the Vulgate, for it is only God who makes the joy of the saints.

7. O angels, princes of the heavenly city! lift up, open the gates which have been given to you to guard; and yourselves, O eternal gates! (that is, you who have been shut from all eternity, as is explained by Rotigni) be ye lifted up, be ye opened, and the King of Glory shall enter.

8. "*In prælio.*" In the battle with his enemies whom he has conquered and discomfited.

[1] Many think that there is question here of Mount Sion, and that this psalm was composed for the translation of the Ark; but according to Bellarmine, this opinion does not appear to rest on any solid foundation. After having said that all men have their habitation on earth, the prophet asks who are those that will be admitted to the heavenly abode.

[2] This verse is a summary of spiritual perfection: Exemption from every evil, either exterior or interior; good use of talents received; fidelity to God and also to our neighbor. Such are the qualities of our divine model; this should be the same with all those that wish to follow him: "*Quærentium eum*;" hence they shall enter with him into glory on the day of triumph, as has been partly seen at his ascension, and as will be seen in a complete manner after the last judgment; then all the elect with body and soul, shall make their triumphant entrance into the happy city, following the King of Glory.—See Psalm xiv.

Tuesday at Prime.

PSALM II., WHICH IS PSALM XXIV. OF THE PSALTER.

Exposed to persecution, David begs God's help; and regarding his afflictions as a just punishment for his sins, he renews his acts of repentance. We may therefore recite this psalm for ourselves when we are assailed and tormented by temptations which men and demons raise against us.

1. AD te, Domine, levavi animam meam: Deus meus in te confido; non erubescam:

2. Neque irrideant me inimici mei: etenim universi, qui sustinent te, non confundentur.

3. Confundantur omnes iniqua agentes supervacue.

4. Vias tuas, Domine, demonstra mihi, et semitas tuas edoce me.

5. Dirige me in veritate tua, et doce me, quia tu es Deus salvator meus, et te sustinui tota die.

6. Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum, quæ a sæculo sunt.

7. Delicta juventutis meæ, et ignorantias meas ne memineris.

8. Secundum misericordiam tuam memento mei tu: propter bonitatem tuam Domine.

9. Dulcis et rectus Dominus: propter hoc legem dabit delinquentibus in via.

10. Diriget mansuetos in judicio: docebit mites vias suas.

1. To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be ashamed:

2. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

3. Let them all be confounded that act unjust things without cause.

4. Show, O Lord, thy ways to me, and teach me thy paths.

5. Direct me in thy truth, and teach me: for thou art God my Saviour, and on thee have I waited all day long.

6. Remember, O Lord, thy *bowels of* compassion: and thy mercies, that are from the begingning of the world.

7. The sins of my youth and my ignorances do not remember.

8. According to thy mercy remember thou me: for thy goodness sake, O Lord.

9. The Lord is sweet and righteous: therefore he will give a law to sinners fn the way.

10. He will guide the mild in judgment: he will teach the meek his way.

11. Universæ viæ Domini misericordia et veritas, requirentibus testamentum ejus et testimonia ejus.

12. Propter nomen tuum, Domine, propitiaberis peccato meo: multum est enim.

13. Quis est homo qui timet Dominum? legem statuit ei in via, quam elegit.

14. Anima ejus in bonis demorabitur: et semen ejus hereditabit terram.

15. Firmamentum est Dominus timentibus eum: et testamentum ipsius ut manifestetur illis.

16. Oculi mei semper ad Dominum: quoniam ipse evellet de laqueo pedes meos.

17. Respice in me, et miserere mei: quia unicus et pauper sum ego.

18. Tribulationes cordis mei multiplicatæ sunt: de necessitatibus meis erue me.

19. Vide humilitatem meam, et laborem meum: et dimitte universa delicta mea.

20. Respice inimicos meos, quoniam multiplicati sunt, et odio iniquo oderunt me.

21. Custodi animam meam, et erue me: non erubescam, quoniam speravi in te.

22. Innocentes et recti adhæserunt mihi: quia sustinui te.

23. Libera, Deus, Israel ex omnibus tribulationibus suis.

11. All the ways of the Lord are mercy and truth to them that seek after his covenant and his testimonies.

12. For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

13. Who is the man that feareth the Lord? He hath appointed him a law in the way that he hath chosen.

14. His soul shall dwell in good things: and his seed shall inherit the land.

15. The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

16. My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

17. Look thou upon me, and have mercy on me: for I am alone and poor.

18. The troubles of my heart are multiplied: deliver me from my necessities.

19. See my abjection and my labor: and forgive me all my sins.

20. Consider my enemies, for they are multiplied, and have hated me with an unjust hatred.

21. Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

22. The innocent and the upright have adhered to me: because I have waited on thee.

23. Deliver Israel, O God, from all his tribulations.

1. "*Non erubescam.*" I hope by Thy help that I shall not have the confusion of seeing myself conquered by my enemies.

2. Suffer not that they have me in derision by gaining a victory over me; for all those that wait on Thee shall never be confounded.

3. Let all the wicked rather be speedily put to confusion at seeing how they have worked their iniquity in vain, without the fruit they hoped for.

4. Show me the ways by which Thou wouldst have me walk; teach me to keep the paths that lead to Thee.

5. "*In veritate tua.*" In the straight way of Thy law.[1] "*Te sustinui tota die.*" From Thee I continually look for the help that I need.

6. "*Quæ a sæculo sunt.*" Which Thou showest to the world for so many ages.

9. "*Legem dabit delinquentibus in via.*" To those that have sinned in this life he will give the rule to follow so as to be able to return to the right way.

10. He will guide the gentle by the straight paths of his law, which in the Scriptures is called *Judicium*—Judgment; he will teach the docile of heart to walk in his ways.[2]

11. The whole conduct of the Lord is full of mercy and of fidelity to his promises towards his servants, who keep before their eyes the covenant made between God and those that are faithful to his precepts.

12. Thou wilt show mercy with regard to my sins, and their pardon will cause Thy glory to shine forth all the more brightly because they have been grievous and many.

13. Who is the man that truly fears God? It is he to whom the Lord has taught the way he has chosen to walk.[3]

14. His soul shall dwell in good things, that is, it shall be continually enriched with goods spiritual and temporal; and

[1] True way, that does not deceive nor mislead: *Omnia mandata tua, veritas.*—All thy statutes are truth (*Ps.* cxviii. 86).

[2] Twofold explanation of what we read in the preceding verse: *Legem dabit delinquentibus.* The prophet says, as Bellarmine remarks, that this is not understood of all sinners, but only of those that are humble and meek, submissive to the divine teachings, and well disposed to receive them. He still rests upon this explanation in the following verse.

[3] This verse is obscure. According to Menochius, the first part is not interrogative but is expressive of admiration, as if it were said: How happy is the man that fears the Lord! The prophet then describes in this same verse and in the following verses the happiness of him who fears God.

his children, following his good example, shall be heirs of the Promised Land, that is, of heaven.

15. "*Testamentum ipsius, ut manifestetur illis.*" To those to whom he manifests the covenant that he has made to protect his faithful servants.

16. I will then keep my eyes ever fixed upon the Lord, for he it is that shall deliver me from the snares that Thy enemies lay for me.

17. My God, turn Thy eyes towards me, and have pity upon me, for I am alone and poor, and my enemies are many and powerful.

18. "*De necessitatibus.*" According to the Hebrew: *De pressuris*—Distresses.

19. "*Delicta mea.*" My sins, which I know to be the cause of my affliction.

21. "*Non erubescam, quoniam speravi in te.*" Verily I shall not be confounded, after having placed all my confidence in Thee.

22. The just and the upright of heart have united to defend me, seeing that I have put my trust in Thee.

23. Have pity on those that belong to the people of Israel, and deliver them from all their affliction.

Wednesday at Prime.

PSALM II., WHICH IS PSALM XXV. OF THE PSALTER.

This psalm teaches all those that are unjustly persecuted what virtues they should practise during their trial. Moreover, it makes and explains in detail what are the dispositions with which we should approach the altar, whether to communicate or to offer the holy Sacrifice.

1. JUDICA me Domine, quoniam ego in innocentia mea ingressus sum: et in Domino sperans non infirmabor.

2. Proba me Domine, et tenta me: ure renes meos et cor meum.

3. Quoniam misericordia tua ante oculos meos est: et complacui in veritate tua.

4. Non sedi cum concilio vanitatis: et cum iniqua gerentibus non introibo.

5. Odivi ecclesiam malignantium: et cum impiis non sedebo.

6. Lavabo inter innocentes manus meas: et circumdabo altare tuum Domine:

7. Ut audiam vocem laudis, et enarrem universa mirabilia tua.

8. Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

9. Ne perdas cum impiis Deus animam meam: et cum viris sanguinum vitam meam:

10. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

11. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

1. JUDGE me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

2. Prove me, O Lord, and try me: burn my reins and my heart.

3. For thy mercy is before my eyes: and I am well pleased with thy truth.

4. I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

5. I have hated the assembly of the malignant: and with the wicked I will not sit.

6. I will wash my hands among the innocent: and will compass thy altar, O Lord.

7. That I may hear the voice of thy praise: and tell of all thy wondrous works.

8. I have loved, O Lord, the beauty of thy house: and the place where thy glory dwelleth.

9. Take not away my soul, O God, with the wicked: nor my life with bloody men:

10. In whose hands are iniquities: their right hand is filled with gifts.

11. But as for me, I have walked in my innocence: redeem me, and have mercy on me,

12. Pes meus stetit in directo: in ecclesiis benedicam te Domine.

12. My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

1. Be my judge against my persecutors, since I present myself with an unblemished conscience, having nothing to reproach myself with; I hope that Thou wilt not permit that I be declared guilty.

2. Try my fidelity; put to the test in the fire of tribulation my heart and all its secret folds.

3. I abide in peace, because I have not lost sight of Thy mercy, and have tried to live according to the truth, that is, Thy law.[1]

4. I have avoided the company of vain and lying men,[2] and I will ever guard against entering the society of the wicked.

5. "*Malignantium.*" Malicious persons, who turn even good actions to evil.

6, 7.[3] I will seek to wash my hands, that is, to purify myself together with the just; and so united with them, I will also join in surrounding Thy altar; that there I may hear the voices of those that praise Thee; and that I may publish all the marvels that Thou hast wrought.

10. They commit acts of injustice in order to receive gifts.

[1] See the preceding psalm, v. 5 and 11.

[2] "*Cum concilio vanitatis.*" Bellarmine with Theodoret thinks that here there is question of the worship of idols.

[3] The prophet has just said what he abhors and what he desires to flee from; he now speaks of what he loves and what he wishes to practise so as to be preserved from the misfortune of the wicked and to share in the felicity of the saints.

Thursday at Prime.

PSALM II., WHICH IS PSALM XXII. OF THE PSALTER.

The principal end of this psalm is to represent God as a good shepherd who omits nothing, so that in the order of eternal salvation his servants may be abundantly provided with help and spiritual means. The verses 1, 2, 6, and 7 plainly refer to this pre-eminent benefit, which consists in the partaking of the body and blood of Jesus Christ.

1. DOMINUS regit me, et nihil mihi deerit: in loco pascuæ ibi me collocavit.

2. Super aquam refectionis educavit me: animam meam convertit.

3. Deduxit me super semitas justitiæ, propter nomen suum.

4. Nam et si ambulavero in medio umbræ mortis, non timebo mala: quoniam tu mecum es.

5. Virga tua, et baculus tuus: ipsa me consolata sunt.

6. Parasti in conspectu meo mensam, adversus eos, qui tribulant me.

7. Impinguasti in oleo caput meum: et calix meus inebrians quam præclarus est!

8. Et misericordia tua subsequetur me: omnibus diebus vitæ meæ.

9. Et ut inhabitem in domo Domini, in longitudinem dierum.

1. THE Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture.

2. He hath brought me up, on the water of refreshment: he hath converted my soul.

3. He hath led me on the paths of justice, for his own name's sake.

4. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

5. Thy rod and thy staff, they have comforted me.

6. Thou hast prepared a table before me, against them that afflict me.

7. Thou hast anointed my head with oil; and my chalice which inebriateth *me*, how goodly is it!

8. And thy mercy will follow me all the days of my life.

9. And that I may dwell in the house of the Lord unto length of days.

2. He has nourished me near waters that flow in the very place of my pasturage; and when my soul like a silly, wayward sheep, went away from him, he brought it back again to his fold.

4. "*In medio umbræ mortis.*" In the midst of a thousand dangers that seem to me to be the figure of death.

5. The shepherd's crook and the staff which Thou hast in hand console me; for with the crook Thou correctest me when I go out of the path, and with the staff Thou dost drive away the wolves that seek to devour me. "*Virga.*" Some commentators understand by this the Blessed Virgin Mary, who was called *Virga de radice Jesse*—a rod out of the root of Jesse (*Is.* xi. 1), of whom was born Jesus.[1]

6. Thou hast prepared before me a table where I shall take a food that will make me strong against my enemies. By this table we may well understand the altar, where we receive as food the body of Jesus Christ, which renders us strong against all the assaults of hell.

7. "*In oleo.*" With the unction of Thy grace.[2] "*Calix meus inebrians.*" The chalice that Thou offerest me contains a wine that holily inebriates him that drinks it, making him forget the world to remember only Thee and Thy love. "*Quam præclarus est!*" How noble and precious is it!

9. "*In longitudinem dierum.*" During all eternity.

[1] In the same mystical sense by "*Baculus*" is understood the cross, which was the instrument of our salvation. Here ends the allegory of the shepherd and the sheep.

[2] Amongst the Orientals it was the custom, as Bellarmine remarks, to provide at feasts precious unguents for the guests; hence our Lord said to Simon the Pharisee: *Oleo caput meum non unxisti*—My head with oil thou didst not anoint (*Luke*, vii. 46). In these two verses, 6 and 7, the psalmist employing another allegory speaks to God as to a generous host who treats him magnificently while his enemies seek to fill him with bitterness. He is thus consoled in the midst of his grief according to what is said in Psalm xciii. 19; and as St. Paul has so well proved (2 *Cor.* vii. 4). He then finishes the psalm, v. 8, 9, by expressing his confidence in obtaining from the divine mercy the grace of final perseverance.

Friday at Prime.

PSALM II., WHICH IS PSALM XXI. OF THE PSALTER.

This psalm is to be understood in the literal sense of Jesus Christ, and especially of the prayer which he said before his death from the height of the cross, as also of his glorious resurrection. According to Cardinal Bellarmine, it would be an act of temerity to seek to turn it to any other sense. We have then in this psalm an express prophecy of all that which our Lord suffered when dying on the cross.

1. DEUS Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.

2. Deus meus clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

3. Tu autem in sancto habitas, Laus Israel.

4. In te speraverunt patres nostri: speraverunt et liberasti eos.

5. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

6. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

7. Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

8. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

9. Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meæ. In te projectus sum ex utero:

1. O GOD, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

2. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

3. But thou dwellest in the holy place, the praise of Israel.

4. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

5. They cried to thee, and they were saved: they trusted in thee, and were not confounded.

6. But I am a worm, and no man: the reproach of men, and the outcast of the people.

7. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

8. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

9. For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. I was cast upon thee from the womb:

10. De ventre matris meæ Deus meus es tu, ne discesseris a me.

11. Quoniam tribulatio proxima est: quoniam non est qui adjuvet.

12. Circumdederunt me vituli multi: tauri p i n g u e s obsederunt me.

13. Aperuerunt super me os suum, sicut leo r a p i e n s et rugiens.

14. Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

15. Factum est cor meum tamquam cera liquescens in medio ventris mei.

16. Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

17. Quoniam circumdederunt me canes multi: concilium malignantium obsedit me.

18. Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

19. Ipsi vero consideraverunt et inspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

20. Tu autem Domine ne elongaveris auxilium tuum a me: ad defensionem meam conspice.

21. Erue a framea Deus animam meam: et de manu canis unicam meam:

22. Salva me ex ore leonis: et a cornibus u n i c o r n i u m humilitatem meam.

23. Narrabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te.

24. Qui timetis Dominum

10. From my mother's womb thou art my God: depart not from me.

11. For tribulation is very near: for there is none to help *me*.

12. Many calves have surrounded me: fat bulls have besieged me.

13. They have opened their mouths against me, as a lion ravening and roaring.

14. I am poured out like water; and all my bones are scattered.

15. My heart is become like wax melting in the midst of my bowels.

16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17. For many dogs have encompassed me: the council of the malignant hath besieged me.

18. They have dug my hands and feet. They have numbered all my bones.

19. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots.

20. But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22. Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23. I will declare thy name to my brethren: in the midst of the church will I praise thee.

24. Ye that fear the Lord,

laudate eum: universum semen Jacob glorificate eum:

25. Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis:

26. Nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.

27. Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.

28. Edent pauperes, et saturabuntur: et laudabunt Dominum qui requirunt eum: vivent corda eorum in sæculum sæculi.

29. Reminiscentur et convertentur ad Dominum universi fines terræ:

30. Et adorabunt in conspectu ejus universæ familiæ Gentium.

31. Quoniam Domini est regnum: et ipse dominabitur Gentium.

32. Manducaverunt et adoraverunt omnes pingues terræ: in conspectu ejus cadent omnes qui descendunt in terram.

33. Et anima mea illi vivet: et semen meum serviet ipsi.

34. Annuntiabitur Domino generatio ventura: et annuntiabunt cœli justitiam ejus populo qui nascetur, quem fecit Dominus.

praise him: all ye the seed of Jacob, glorify him.

25. Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

26. Neither hath he turned away his face from me: and when I cried to him he heard me.

27. With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

28. The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live forever and ever.

29. All the ends of the earth shall remember, and shall be converted to the Lord:

30. And all the kindreds of the Gentiles shall adore in his sight.

31. For the kingdom is the Lord's; and he shall have dominion over the nations.

32. All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

33. And to him my soul shall live: and my seed shall serve him.

34. Here shall be declared to the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

1. My God, look upon the affliction in which I am; why hast Thou abandoned me? I see well that my sins,[1] that is, the sins of my people, which I have taken upon myself to

[1] "*Verba delictorum meorum.*" According to Bellarmine and Menochius this is a Hebraism for *Delicta mea.*

expiate, as if they were my own. Keep me far from my salvation, that is, make it impossible for me not to die. We make here the following observation on the abandonment of Jesus Christ: It is certain that the divine Word did not abandon the humanity of Jesus Christ when he was dying upon the cross. But why did our Saviour say: *Deus meus, Deus meus, ut quid dereliquisti me?*—My God, my God, why hast Thou forsaken me? (*Matt.* xxvii. 46.) St. Leo answers: *Vox ista doctrina est, non querela*—That voice utters teaching, not complaint (*De Pass.* s. 16). Jesus Christ did not thus speak to the eternal Father to be delivered from death, nor was he speaking of his own abandonment, but of the abandonment of grace, of which all men would have remained deprived if he had not died for our salvation. He was praying then in our name, that we might be delivered from eternal death; in our name also he prayed for his resurrection, to make us also have a share therein. So that he then put himself in our place, and thus prayed not to be abandoned, whilst at the same time he offered up his own death in order to save us from the abandonment that we had deserved, and he did not die himself until he had at first made our salvation secure. This is the reason why, towards the end of the psalm, he gives thanks to his Father, and sings the fruits of his victory.

2. I invoke Thee by day, and Thou dost not hear me; I invoke Thee also by night; ah! attribute not my prayers to imprudence and indiscretion.[1]

3. "*Laus Israel.*" Thou art the praise of Israel on account of the many graces that Thou hast vouchsafed to him; but now it seems to me that Thou wilt not listen to me.

4. Our Lord is here speaking of the deliverance which the holy Fathers under the Old Law were to obtain by his death.

6. "*Sum vermis, et non homo.*" Behold! I am no longer looked upon as a man, but as a worm of the earth.

[1] "*Et non ad insipientiam mihi.*" St. Jerome translates: *Nec est silentium mihi.* This verse, which is interpreted in many various ways, we prefer to interpret thus: I will invoke Thee during my life, so that this chalice, this cruel death, may move away from me, and Thou wilt not hear me; but I will invoke Thee after my death so that Thou mayest resuscitate me, and then Thou wilt not keep silence in my regard, but wilt hear me.

7. All seeing me reduced to this miserable state have set themselves to mock me: they have spoken against me, and insult me by wagging their heads. A reference to the words that we read in the Gospel: *Prætereuntes autem blasphemabant eum, moventes capita sua*—And they that passed by blasphemed him, wagging their heads (*Matt.* xxvii. 39).

8. They have said: He put his hope in the Lord; let then the Lord deliver him, since he has a will for him and protects him.[1] Moreover, we read in the Gospel: *Confidit in Deo; liberet nunc, si vult eum*—He trusted in God; let him now deliver him, if he will have him (*Matt.* xxvii. 43).

9, 10. It was Thou, O Lord, who hast drawn me out of the womb of my mother, and from her breasts; since then I have placed in Thee all my hopes; I have always acknowledged Thee for my God; in mercy, then, do not abandon me.[2]

11. Bellarmine says that Jesus Christ is here speaking of his death which is approaching, as what precedes and what follows clearly prove.

12.[3] By bulls are meant the chief priests and Pharisees, who by their sharp words and mocking jeers, as if with thrusts of horns, insulted Jesus Christ, saying: *Alios salvos fecit, seipsum non potest salvum facere; si rex Israel est, descendat nunc de cruce, et credemus ei*—He saved others; himself he cannot save; if he be the king of Israel, let him now come down from the cross, and we will believe him (*Matt.* xxvii. 42).

13. "*Sicut leo rapiens et rugiens.*" Like so many famished lions greedy to devour me, roaring with rage Such were the Jews when they cried out to Pilate: *Tolle, tolle; crucifige eum*—Away with him, away with him, crucify him (*John*, xix. 15).

14. "*Sicut aqua effusus sum.*" I am spent of all my strength

[1] "*Vult eum.*" A Hebraism, say the interpreters, for *Amat eum.* This then signifies: If it is true that God is with him, as he assures us.

[2] "*Quoniam.*" Bellarmine observes that this particle does not always mark the cause, but that it is often put for the conjunction *Et* or *Autem*, and that it is even at times redundant, like a simple ornament. "*In te projectus sum ex utero.*" Allusion, says Canon Gaume, to the ancient custom of putting the child on the knees of the father after it is born.

[3] "*Vituli.*" There are some that understand by this the men of the people.

through the shedding of my blood, which has poured forth from my body like water from a vase. "*Dispersa.*" According to the Hebrew: *Divulsa*—Torn from their sockets, out of joint.

15. Notwithstanding all that, my heart, far from being hardened against my enemies, has become soft like melted wax, through the compassion that I have for their evils.[1]

16. "*Et in pulverem mortis deduxisti me.*" In short, Thou hast, O my God, brought me to lie beneath the dust of the tomb that covers the dead.

18. They have pierced my hands and my feet with nails; they have so stretched my body upon the cross that all my bones can be counted. In these words David clearly describes the crucifixion of Jesus Christ; thus St. Jerome, St. Augustine, Theodoret, and Euthymius explain the passage.

19. My executioners after crucifying me have set themselves to watch me with contempt, and to gaze upon my sufferings with complacency. They have parted my garments among them, and for my under-tunic, which was woven entire, and without seam, they cast lots. This text is quoted in the Gospel where we read: *Ut impleretur quod dictum est per Prophetam, dicentem: Diviserunt sibi*, etc.—That it might be fulfilled which was spoken by the prophet, saying: They divided my garments, etc. (*Matt.* xxvii. 35). This is a certain proof that our Saviour died naked upon the cross.

21. Save my life promptly from the sword of death by raising up my body after I shall be dead. Cause my soul, which appears now left alone and abandoned, to triumph over the infernal dog.

22. Save me from the lion, which keeps its mouth open to devour me; and protect my weakness from the assaults of these ferocious unicorns.

23. The prophet here speaks more expressly of the resurrection of our Lord, and of the fruit that it would produce, namely, the conversion of the Gentiles. He says: I will publish the glory of Thy name by means of my brethren the apostles, etc.

[1] It is thus that he went so far as to pray for them by excusing them, saying: *Pater, dimitte illis; non enim sciunt quid faciunt.*—Father, forgive them, for they know not what they do (*Luke*, xxiii. 34).

24. "*Semen Jacob.*" By this is meant Christians who have the faith of Jacob.

25. "*Pauperis.*" This poor man is Jesus Christ himself, who died upon the cross naked and abandoned by all.

27. I will praise Thee, O Lord, in the great assembly, the Church of the faithful gathered together from all the nations. In their presence I will pay my vows, renewing my sacrifice, by the ministry of my priests.

28. The poor in spirit, who are conscious of their spiritual misery, shall feed upon and be satiated with grace; and they that seek the Lord shall praise him, and hence their souls shall live eternally.

29, 30. All the nations even to the farthest bounds of the earth shall call to mind the benefits of God, and the mysteries of the Redemption, which shall be preached to them, and they shall be converted to the Lord; so that all the nations of the Gentiles shall enter the Church to adore the true God.

32. Not only the poor, but also "*Pingues terræ,*" the great and powerful of the earth, who abound in riches, shall eat at the table of the Lord, and shall adore him; and in bowing down to adore, they shall humble themselves even to the earth. "*In terram.*" According to the Hebrew: *In pulverem*—To the dust. Hence this other interpretation, which is also probable: All men, who since they are mortal must return to dust, shall prostrate themselves before him.

34.[1] The generation to come of believers shall receive the good tidings of the Lord, that is to say, the knowledge of the faith; and the heavens, or heavenly men, shall publish the justice of God, or the justice of faith, which makes men just,—to the new people that shall be born to the life of grace; a people which the Lord has made, that is, a special people of God, created in Jesus Christ.

Psalm III., which is Psalm CXVIII. of the Psalter.

In the Hebrew text the first eight verses of this psalm begin each by the first letter of the alphabet, the eight following by the second, and so on with the twenty-two letters of the alphabet. This seems to have been done to help the memory. The learned say that this psalm is so

[1] "*Annuntiabitur Domino generatio ventura.*" Bellarmine thus explains this phrase: *Annuntiabitur Dominus generationi venturæ.*

long because it was composed with a view of giving pious and profitable occupation to the people who used to recite or chant it on their way three times a year when they visited the Temple. It is filled with praises of the divine law,[1] with prayers for grace to observe it perfectly, with petitions for help in the dangers that beset us, whether on the part of men, or especially of the evil spirits who seek to destroy the life of our soul. In the divine Office the psalm is divided into eleven parts of sixteen verses each, distributed among the Little Hours, namely: Prime, Terce, Sext, and None. As the Little Hours are always the same, and have to be recited daily, it will be of much help when reciting them to give the attention of the mind to the petitions which the verses contain.

1. BEATI immaculati in via: qui ambulant in lege Domini.

2. Beati, qui scrutantur testimonia ejus: in toto corde exquirunt eum.

3. Non enim qui operantur iniquitatem; in viis ejus ambulaverunt.

4. Tu mandasti mandata tua custodiri nimis.

5. Utinam dirigantur viæ meæ, ad custodiendas justificationes tuas.

6. Tunc non confundar, cum perspexero in omnibus mandatis tuis.

1. BLESSED are the undefiled in the way, who walk in the law of the Lord.

2. Blessed are they that search his testimonies: that seek him with their whole heart.

3. For they that work iniquity, have not walked in his ways.

4. Thou hast commanded thy commandments to be kept most diligently.

5. O that my ways may be directed to keep thy justifications!

6. Then shall I not be confounded, when I shall look into all thy commandments.

[1] This holy law is designated almost in every verse of this psalm under various names, which express its different characteristics; these names are: *Eloquium*, repeated five times; *Eloquia*, four times; *Judicium*, twice; *Judicia*, thirteen times; *Justificationes*, twenty-eight times; *Lex*, twenty-seven times; *Mandatum*, twice; *Mandata*, thirty-six times; *Sermones*, four times; *Testimonia*, twenty-two times; *Verbum*, once; *Verba*, four times; *Veritas*, once; *Via*, once; *Viæ*, three times. It is noteworthy that several of these words are employed here and there in the sense of a Promise, namely: *Eloquium*, ten times; *Eloquia*, once; *Judicium*, twice; *Sermones*, once; *Verbum*, seven times; *Verba*, once. They refer to the promises of help or of reward, and this also relates to the fulfilment of the law.

7. Confitebor tibi in directione cordis: in eo quod didici judicia justitiæ tuæ.

8. Justificationes tuas custodiam: non me derelinquas usquequaque.

9. In quo corrigit adolescentior viam suam? in custodiendo sermones tuos.

10. In toto corde meo exquisivi te: ne repellas me a mandatis tuis.

11. In corde meo abscondi eloquia tua: ut non peccem tibi.

12. Benedictus es Domine: doce me justificationes tuas.

13. In labiis meis, pronuntiavi omnia judicia oris tui.

14. In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis.

15. In mandatis tuis exercebor: et considerabo vias tuas.

16. In justificationibus tuis meditabor: non obliviscar sermones tuos.

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17. Retribue servo tuo, vivifica me: et custodiam sermones tuos.

18. Revela oculos meos: et considerabo mirabilia de lege tua.

19. Incola ego sum in terra: non abscondas a me mandata tua.

20. Concupivit anima mea desiderare justificationes tuas, in omni tempore.

21. Increpasti superbos: maledicti qui declinant a mandatis tuis.

22. Aufer a me opprobrium,

7. I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8. I will keep thy justifications: O do not thou utterly forsake me!

9. By what doth a young man correct his way? by observing thy words.

10. With my whole heart have I sought after thee: let me not stray from thy commandments.

11. Thy words have I hidden in my heart, that I may not sin against thee.

12. Blessed art thou, O Lord: teach me thy justifications.

13. With my lips I have pronounced all the judgments of thy mouth.

14. I have been delighted in thy way of thy testimonies, as in all riches.

15. I will meditate on thy commandments: and I will consider thy ways.

16. I will think of thy justifications: I will not forget thy words.

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17. Give bountifully to thy servant, enliven me: and I shall keep thy words.

18. Open thou my eyes: and I will consider the wondrous things of thy law.

19. I am a sojourner on the earth: hide not thy commandments from me.

20. My soul hath coveted to long for thy justifications, at all times.

21. Thou hast rebuked the proud: they are cursed who decline from thy commandments.

22. Remove from me re-

et contemptum: quia testimonia tua exquisivi.

23. Etenim sederunt principes, et adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis.

24. Nam et testimonia tua meditatio mea est: et consilium meum justificationes tuæ.

25. Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.

26. Vias meas enuntiavi, et exaudisti me: doce me justificationes tuas.

27. Viam justificationum tuarum instrue me: et exercebor in mirabilibus tuis.

28. Dormitavit anima mea præ tædio: confirma me in verbis tuis.

29. Viam iniquitatis amove a me: et de lege tua miserere mei.

30. Viam veritatis elegi: judicia tua non sum oblitus.

31. Adhæsi testimoniis tuis Domine: noli me confundere.

32. Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

proach and contempt: because I have sought after thy testimonies.

23. For princes sat, and spoke against me: but thy servant was employed in thy justifications.

24. For thy testimonies are my meditation: and thy justifications my counsel.

25. My soul hath cleaved to the pavement: quicken thou me according to thy word.

26. I have declared my ways, and thou hast heard me: teach me thy justifications.

27. Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

28. My soul hath slumbered through heaviness: strengthen thou me in thy words.

29. Remove from me the way of iniquity: and out of thy law have mercy on me.

30. I have chosen the way of truth: thy judgments I have not forgotten.

31. I have stuck to thy testimonies, O Lord: put me not to shame.

32. I have run the way of thy commandments, when thou didst enlarge my heart.

1. "*Immaculati in via.*" Those that keep themselves without stain in the course of their life. "*In lege.*" Without deviating from the law.

2. "*Testimonia ejus.*" The divine commandments, which testify what is the will of God.

3. "*In viis ejus.*" According to his laws, which are the way to go in order to find him.

5. Grant, O Lord, that my conduct may always be so directed that I keep Thy precepts.[1]

[1] "*Justificationes.*" The precepts of the divine law are thus called in Scripture because they are just, and because they that observe them

6. I shall not be confounded at Thy judgment, I have always the intention to observe what Thou dost command me.

7. I will give thanks to Thee with an upright, sincere heart, for having taught me to observe Thy just commandments.

8. I hope with Thy help to observe them faithfully; O Lord! cease not to assist me.

9. "*Viam suam.*" The errors of his life, of his conduct.

10. "*Ne repellas me.*" Permit me not to go astray.

11. I have endeavored to impress Thy laws on my heart, in order to avoid in any way to offend Thee.

12. Thou art blessed by Thy creatures for the graces that Thou vouchsafest them. Grant me the grace to know Thy commandments.

13. My voice has published all the laws that have come from Thy mouth.[1]

17. Restore to me the life that I have lost through sin, and thus re-established in Thy grace, I shall be faithful to Thee.

18. Enlighten me with Thy light, and thus I shall see how admirable is Thy law.

19. I am a pilgrim here below, always exposed to go astray; wherefore conceal not from me Thy precepts, by the observance of which I hope to arrive at the heavenly country.

20. I desire with all my heart to keep Thy law now and forever.[2]

21. "*Superbos.*" Those who through pride refuse to obey Thee.

22. Deliver me from the reproach of seeing myself despised and cursed by Thee, so that the devil should be able to say of shall be found just before the divine Judge. *Factores legis justificabuntur*—The doers of the law shall be justified (*Rom.* ii. 13).

[1] "*Judicia justitiæ tuæ.*" The sentences, decrees, the rules of conduct that Thou hast established according to Thy justice. In this verse and the three following verses the prophet expresses his affection for the law of God; it is always in his mouth, in his will, in his intelligence, and in his memory.

[2] Desire and petition for persevering in fervor. In verses 17 to 32 the prophet makes us ask for the grace to avoid or to overcome what hinders us from practising well the law of God; namely, the death of the soul, the passions that make one blind, the dangers of the world, tepidity, pride, the devil, human respect, earthly affections, ignorance, tediousness, discouragement, sadness.

me: I have conquered him, I have made him fall. Thus we read in Psalm xii. 4: *Nequando dicat inimicus meus: Prævalui adversus eum* Lest my enemy say at any time, I have prevailed against him. Preserve me from this misery, because I wish to accomplish in all things Thy holy will.

23, 24. The powerful ones of the earth have designedly set themselves to speak evil of me; but Thy servant, nevertheless, has not ceased to exercise himself in all Thy just ordinances; for I meditate ever upon these testimonies of Thy will, and they counsel me how I should conduct myself.

25. "*Pavimento.*" According to the Hebrew: *Pulveri*—To the dust. My soul has become attached to the earth, and thus has lost the life of Thy grace. Restore to me, O Lord, this life according to the promise that Thou hast made to hear him that prays.[1]

26. I have exposed to Thee the disorders of my life, and my needs, and when imploring Thy mercy Thou didst hear me. Deign then to teach me what I must do in future to observe all Thy precepts.

27. Instruct me how to walk always in the way of Thy commandments, and so shall I exercise myself in keeping Thy precepts, which are wonderful, that is, difficult, nay, impossible to observe without Thy help, but easy with Thy grace.

28. My soul has slumbered, that is, has become lukewarm in Thy service, through the weariness that I found therein. Give me strength to fulfil whatever Thou commandest me.

29. "*De lege tua, miserere mei.*" According to the Hebrew: *Et legem tuam dona mihi*—And give me Thy law. In Thy mercy grant me the grace to keep Thy law.

30. I have chosen to walk in the way of truth, that is, of faith and of Thy holy precepts, which I have not forgotten.

31. Thou hast given me the grace of being enamoured of Thy law; suffer me not to merit the shame of trangressing it.

32. I have made rapid progress in the way of Thy commandments when Thou hast enlarged my heart by Thy grace, inflaming it with Thy holy love.

[1] Or, "*Vivifica me secundum verbum tuum.*" Make me live conformably to Thy law.

Terce throughout the Week.

PSALM CXVIII.—(*Continued.*)

33. Legem pone mihi Domine viam justificationum tuarum: et exquiram eam semper.

34. Da mihi intellectum, et scrutabor legem tuam: et custodiam illam in toto corde meo.

35. Deduc me in semitam mandatorum tuorum: quia ipsam volui.

36. Inclina cor meum in testimonia tua: et non in avaritiam.

37. Averte oculos meos ne videant vanitatem: in via tua vivifica me.

38. Statue servo tuo eloquium tuum, in timore tuo.

39. Amputa opprobrium meum, quod suspicatus sum: quia judicia tua jucunda.

40. Ecce concupivi mandata tua: in æquitate tua vivifica me.

41. Et veniat super me misericordia tua Domine: salutare tuum secundum eloquium tuum.

42. Et respondebo exprobrantibus mihi verbum: quia speravi in sermonibus tuis.

43. Et ne auferas de ore meo verbum veritatis usquequaque: quia in judiciis tuis superspéravi.

44. Et custodiam legem tuam semper: in sæculum et in sæculum sæculi.

33. Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

34. Give me understanding, and I will search thy law; and I will keep it with my whole heart.

35. Lead me into the path of thy commandments; for this same I have desired.

36. Incline my heart unto thy testimonies and not to covetousness.

37. Turn away my eyes that they may not behold vanity: quicken me in thy way.

38. Establish thy word to thy servant, in thy fear.

39. Turn away my reproach, which I have apprehended: for thy judgments are delightful.

40. Behold I have longed after thy precepts: quicken me in thy justice.

41. Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

42. So shall I answer them that reproach me in any thing; that I have trusted in thy words.

43. And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.

44. So shall I always keep thy law: forever and ever.

45. Et ambulabam in latitudine: quia mandata tua exquisivi.

46. Et loquebar in testimoniis tuis in conspectu regum: et non confundebar.

47. Et meditabar in mandatis tuis, quæ dilexi.

48. Et levavi manus meas ad mandata tua, quæ dilexi: et exercebar in justificationibus tuis.

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49. Memor esto verbi tui servo tuo, in quo mihi spem dedisti.

50. Hæc me consolata est in humilitate mea: quia eloquium tuum vivificavit me.

51. Superbi inique agebant usquequaque: a lege autem tua non declinavi.

52. Memor fui judiciorum tuorum a sæculo Domine: et consolatus sum.

53. Defectio tenuit me, pro peccatoribus derelinquentibus legem tuam.

54. Cantabiles mihi erant justificationes tuæ, in loco peregrinationis meæ.

55. Memor fui nocte nominis tui Domine: et custodivi legem tuam.

56. Hæc facta est mihi: quia justificationes tuas exquisivi.

57. Portio mea Domine, dixi custodire legem tuam.

58. Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.

59. Cogitavi vias meas: et converti pedes meos in testimonia tua.

60. Paratus sum, et non sum turbatus: ut custodiam mandata tua.

45. And I walked at large: because I have sought after thy commandments.

46. And I spoke of thy testimonies before kings: and I was not ashamed.

47. I meditated also on thy commandments, which I loved.

48. And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justification.

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49. Be thou mindful of thy word to thy servant, in which thou hast given me hope.

50. This hath comforted me in my humiliation: because thy word hath enlivened me.

51. The proud did iniquitously altogether: but I declined not from thy law

52. I remembered, O Lord, thy judgments of old: and I was comforted.

53. A fainting hath taken hold of me, because of the wicked that forsake thy law.

54. Thy justifications were the subject of my song, in the place of my pilgrimage.

55. In the night I have remembered thy name, O Lord: and have kept thy law.

56. This happened to me: because I sought after thy justifications.

57. O Lord, my portion, I have said, I would keep thy law.

58. I entreated thy face with all my heart: have mercy on me according to thy word.

59. I have thought on my ways: and turned my feet unto thy testimonies.

60. I am ready, and am not troubled: that I may keep thy commandments.

61. Funes peccatorum circumplexi sunt me: et legem tuam non sum oblitus.

62. Media nocte surgebam ad confitendum tibi, super judicia justificationis tuæ.

63. Particeps ego sum omnium timentium te: et custodientium mandata tua.

64. Misericordia tua Domine plena est terra: justificationes tuas doce me.

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65. Bonitatem fecisti cum servo tuo Domine, secundum verbum tuum.

66. Bonitatem, et disciplinam, et scientiam doce me: quia mandatis tuis credidi.

67. Priusquam humiliarer, ego deliqui: propterea eloquium tuum custodivi.

68. Bonus es tu: et in bonitate tua doce me justificationes tuas.

69. Multiplicata est super me iniquitas superborum: ego autem in toto corde meo scrutabor mandata tua.

70. Coagulatum est sicut lac cor eorum: ego vero legem tuam meditatus sum.

71. Bonum mihi quia humiliasti me: ut discam justificationes tuas.

72. Bonum mihi lex oris tui, super millia auri, et argenti.

73. Manus tuæ fecerunt me, et plasmaverunt me: da mihi intellectum, et discam mandata tua.

74. Qui timent te, videbunt me, et lætabuntur: quia in verba tua supersperavi.

75. Cognovi Domine quia

61. The cords of the wicked have encompassed me: but I have not forgotten thy law.

62. I rose at midnight to give praise to thee; for the judgments of thy justification.

63. I am a partaker with all them that fear thee, and that keep thy commandments.

64. The earth, O Lord, is full of thy mercy: teach me thy justifications.

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65. Thou hast done well with thy servant, O Lord, according to thy word.

66. Teach me goodness and discipline and knowledge: for I have believed thy commandments.

67. Before I was humbled I offended; therefore have I kept thy word.

68. Thou art good; and in thy goodness teach me thy justifications.

69. The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

70. Their heart is curdled like milk; but I have meditated on thy law.

71. It is good for me that thou hast humbled me, that I may learn thy justifications.

72. The law of thy mouth is good to me, above thousands of gold and silver.

73. Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

74. They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75. I know, O Lord, that thy

æquitas judicia tua: et in veritate tua humiliasti me.

76. Fiat misericordia tua ut consoletur me, secundum eloquium tuum servo tuo.

77. Veniant mihi miserationes tuæ, et vivam: quia lex tua meditatio mea est.

78. Confundantur superbi, quia injuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

79. Convertantur mihi timentes te: et qui noverunt testimonia tua.

80. Fiat cor meum immaculatum in justificationibus tuis, ut non confundar.

judgments are equity: and in thy truth thou hast humbled me.

76. O! let thy mercy be for my comfort, according to thy word unto thy servant.

77. Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78. Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79. Let them that fear thee turn to me: and they that know thy testimonies.

80. Let my heart be undefiled in thy justifications, that I may not be confounded.

33. "*Legem pone mihi.*" According to the Hebrew: *Doce me*—Teach me. The passage is thus explained: Give me as a law Thy way, that is, the rule of Thy commandments, or, grant that I take not pleasure in the laws of the world and of the flesh, but only in Thy law, and thus I shall always seek to put it in practice.

35. "*Ipsam volui.*" Therein only I wish to walk.

36. Incline my heart towards the observance of Thy law by means of Thy holy love, which by the weight of its influence inclines hearts to Thee, and deliver it from the concupiscence of earthly things.

37. Turn away my eyes from looking at the vanities of the world, that I may avoid looking at them; grant that I may live only for Thee, and that my life may consist in walking by the way that leads to Thee.

38.[1] Establish Thy law in the heart of Thy servant, so that he may pay attention to observe it through fear of displeasing Thee.

39. Take from me the reproach that I dread, namely, of

[1] "*Statue.*" Render firm and stable. This is a request for the gift of perseverance. We may remark that the same prayers under different forms are reproduced here and there in the course of the psalm.

transgressing Thy precepts, which are so pleasant to those that observe them.

40. I have set my heart upon Thy law; it is just, then, that Thou shouldst give me strength to observe it.

41. Let Thy mercy come upon me, and Thy saving help according to the promise that Thou hast made to him who prays to Thee in the name of the Saviour.

42. To those that reproach me for living in this state of humiliation, I will answer that I hope in Thy promises, which can never fail.[1]

43. Permit not that I ever fail of telling the truth, for I have placed all my hopes in Thy judgments, which are full of mercy.

45. By the effect of Thy love which enlarges hearts, I have found myself at large walking in the way of Thy precepts, for I have sought to observe them with exactness.

49. "*Verbi tui.*" The promise that Thou hast made.

50. This hope has consoled me in my tribulations, for Thy promise has given me strength to suffer them with patience.

51. My enemies, proud of their power, have hitherto unjustly persecuted me, but I have never failed in the observance of Thy law.

52. We here remark that we should fear the judgments of God if we are unfaithful to him; but when we are faithful to him, with his help, which we shall certainly obtain if we are careful to ask it of him by prayer, the judgments of God should not terrify, but should rather console us; for these judgments are full of joy and comfort, because full of mercy, as David says in verse 39: *Judicia tua jucunda*—Thy judgments are pleasant. This is the reason why he adds in verse 43, that in his confidence in these same judgments he places all his hope of salvation: *Quia in judiciis tuis supersperavi*—For in Thy judgments I have hoped exceedingly.[2]

53. I have felt myself as if fainting away for sorrow at the

[1] Promises of recompense for those that observe Thy Law.

[2] We remark here that the word *Judicium* or *Judicia* in this psalm can be understood of three ways that are linked together, namely, of the law itself as in verses 7, 13, etc., of the judgment that will be pronounced on the observance of this law; or of the recompense or chastisement that will be merited.

sight of so many sinners, who despise Thy law. See verses 139 and 158.

54. For myself, whilst here on earth, I have ever praised Thy ordinances.

55. During the night I have been mindful of Thy name; I have invoked it, and so have had strength to keep Thy law.

56. All this has happened to me because I have striven to obey Thy just commands.

57. "*Portio mea.*" My portion, my riches.

58. "*Secundum eloquium tuum.*" According to Thy promise.

59. I have considered the ways that I should keep, and have directed my steps in the path of Thy commandments.

60. "*Paratus sum, et non sum turbatus.*" I have prepared myself to suffer all tribulations, and am not troubled at the sight of difficulties.

62. "*Judicia justificationis tuæ.*" Thy just judgments, decrees, ordinances.

64. "*Justificationes tuas doce me.*" Teach me Thy just ordinances, and give me strength to observe them.

65. "*Verbum tuum.*" Thy promise.

66. Deign to teach me after Thy example the goodness that I should show forth to others; instruct me in the rule of how to live well, and give me the science of the saints, which consists in knowing how to love Thee; for I have placed all my hopes in the fulfilment of Thy precepts.

67. I sinned, and then Thou didst humble me with tribulations; these have taught me to keep Thy law. See verse 71.

69. The iniquity of the proud, who are properly the infernal spirits, is multiplied against me, to make me transgress Thy law; but I will ever study with all my heart to enter into the purposes of Thy holy will concerning me, that I may accomplish them.

70. "*Coagulatum est sicut lac.*" Is hardened like curdled milk.

71. "*Ut discam justificationes tuas.*" That I may learn how to keep Thy precepts. We may here remark how necessary it is to keep ourselves humble before God and before men; for the Lord, as he did with David, is wont to chastise the proud, by permitting them to fall into shameful sins such as they had previously held in abhorrence.

73. Thy hands have formed me so that I am the work of Thy hands; but by sin I have lost the knowledge and the love of Thy law; give me, then, understanding to know it, and love to keep it.

74. Those that fear Thee will rejoice to see that I keep Thy law, and that I have put all my hopes in Thy promises.

75. "*In veritate tua.*" In Thy justice.

76. "*Secundum eloquium tuum.*" According to the promises that Thou hast made.

77. Make me feel the effects of Thy mercy, and then I shall always live in Thy grace, because I meditate only upon Thy law in order not to transgress it.

80. May my heart become pure through the observance of Thy precepts, that I may not one day incur the confusion of having transgressed them.

Sext throughout the Week.

81. Defecit in salutare tuum anima mea: et in verbum tuum supersperavi.

82. Defecerunt oculi mei in eloquium tuum, dicentes: Quando consolaberis me?

83. Quia factus sum sicut uter in pruina: justificationes tuas non sum oblitus.

84. Quot sunt dies servi tui: quando facies de persequentibus me judicium?

85. Narraverunt mihi iniqui fabulationes: sed non ut lex tua.

86. Omnia mandata tua veritas: inique persecuti sunt me, adjuva me.

87. Paulo minus consummaverunt me in terra: ego autem non dereliqui mandata tua.

88. Secundum misericordiam tuam vivifica me: et custodiam testimonia oris tui.

89. In æternum Domine, verbum tuum permanet in cœlo.

90. In generationem et generationem veritas tua: fundasti terram, et permanet.

91. Ordinatione tua perseverat dies: quoniam omnia serviunt tibi.

92. Nisi quod lex tua meditatio mea est: tunc forte perissem in humilitate mea.

93. In æternum non obliviscar justificationes tuas: quia in ipsis vivificasti me.

94. Tuus sum ego, salvum me fac: quoniam justificationes tuas exquisivi.

81. My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82. My eyes have failed *through looking* after thy word, saying: When wilt thou comfort me?

83. For I am become like a bottle in the frost: I have not forgotten thy justifications.

84. How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85. The wicked have told me fables: but not as thy law.

86. All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87. They have almost made an end of me upon earth: but I have not forsaken thy commandments.

88. Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

89. Forever, O Lord, thy word standeth firm in heaven.

90. Thy truth unto all generations: thou hast founded the earth, and it continueth.

91. By thy ordinance the day goeth on: for all things serve thee.

92. Unless that thy law is my meditation, I had then perhaps perished in my abjection.

93. Thy justifications I will never forget: for by them thou hast given me life.

94. I am thine, save thou me: for I have sought thy justifications.

95. Me expectaverunt peccatores ut perderent me: testimonia tua intellexi.

96. Omnis consummationis vidi finem: latum mandatum tuum nimis.

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97. Quomodo dilexi legem tuam Domine? tota die meditatio mea est.

98. Super inimicos meos prudentem me fecisti mandato tuo: quia in æternum mihi est.

99. Super omnes docentes me intellexi: quia testimonia tua meditatio mea est.

100. Super senes intellexi: quia mandata tua quæsivi.

101. Ab omni via mala prohibui pedes meos; ut custodiam verba tua.

102. A judiciis tuis non declinavi: quia tu legem posuisti mihi.

103. Quam dulcia faucibus meis eloquia tua, super mel ori meo?

104. A mandatis tuis intellexi: propterea odivi omnem viam iniquitatis.

105. Lucerna pedibus meis verbum tuum, et lumen semitis meis.

106. Juravi, et statui, custodire judicia justitiæ tuæ.

107. Humiliatus sum usquequaque Domine: vivifica me secundum verbum tuum.

108. Voluntaria oris mei beneplacita fac Domine: et judicia tua doce me.

95. The wicked have waited for me to destroy me: *but* I have understood thy testimonies.

96. I have seen an end of all perfection: thy commandment is exceeding broad.

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97. O how have I loved thy law, O Lord! it is my meditation all the day.

98. Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

99. I have understood more than all my teachers: because thy testimonies are my meditation.

100. I have had understanding above ancients: because I have sought thy commandments.

101. I have restrained my feet from every evil way: that I may keep thy words.

102. I have not declined from thy judgments: because thou hast set me a law.

103. How sweet are thy words to my palate, more than honey to my mouth!

104. By thy commandments I have had understanding: therefore have I hated every way of iniquity.

105. Thy word is a lamp to my feet, and a light to my paths.

106. I have sworn and am determined to keep the judgments of thy justice.

107. I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

108. The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109. Anima mea in manibus meis semper: et legem tuam non sum oblitus.

110. Posuerunt peccatores laqueum mihi: et de mandatis tuis non erravi.

111. Hereditate acquisivi testimonia tua in æternum: quia exultatio cordis mei sunt.

112. Inclinavi cor meum ad faciendas justificationes tuas in æternum, propter retributionem.

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113. Iniquos odio habui: et legem tuam dilexi.

114. Adjutor et susceptor meus es tu: et in verbum tuum supersperavi.

115. Declinate a me maligni: et scrutabor mandata Dei mei.

116. Suscipe me secundum eloquium tuum, et vivam: et non confundas me ab expectatione mea.

117. Adjuva me, et salvus ero: et meditabor in justificationibus tuis semper.

118. Sprevisti omnes discedentes a judiciis tuis: quia injusta cogitatio eorum.

119. Prævaricantes reputavi omnes peccatores terræ: ideo dilexi testimonia tua.

120. Confige timore tuo carnes meas: a judiciis enim tuis timui.

121. Feci judicium et justitiam: non tradas me calumniantibus me.

122. Suscipe servum tuum in bonum: non calumnientur me superbi.

123. Oculi mei defecerunt in salutare tuum: et in eloquium justitiæ tuæ.

109. My soul is continually in my hands: and I have not forgotten thy law.

110. Sinners have laid a snare for me: but I have not erred from thy precepts.

111. I have purchased thy testimonies for an inheritance forever: because they are the joy of my heart.

112. I have inclined my heart to do thy justifications forever: for the reward.

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113. I have hated the unjust: and have loved thy law.

114. Thou art my helper and my protector: and in thy word I have greatly hoped.

115. Depart from me, ye malignant: and I will search the commandments of my God.

116. Uphold me according to thy wŏrd, and I shall live: and let me not be confounded in my expectation.

117. Help me, and I shall be saved: and I will meditate always on thy justifications.

118. Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

119. I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120. Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

121. I have done judgment and justice: give me not up to them that slander me.

122. Uphold thy servant unto good: let not the proud calumniate me.

123. My eyes have fainted after thy salvation: and for the word of thy justice.

124. Fac cum servo tuo secundum misericordiam tuam: et justificationes tuas doce me.
125. Servus tuus sum ego: da mihi intellectum, ut sciam testimonia tua.
126. Tempus faciendi Domine: dissipaverunt legem tuam.

127. Ideo dilexi mandata tua, super aurum et topazion.

128. Propterea ad omnia mandata tua dirigebar: omnem viam iniquam odio habui.

124. Deal with thy servant according to thy mercy: and teach me thy justifications.
125. I am thy servant: give me understanding that I may know thy testimonies.
126. It is time, O Lord, to do: they have dissipated thy law.
127. Therefore have I loved thy commandments above gold and the topaz.
128. Therefore was I directed to all thy commandments: I have hated all wicked ways.

None.

129. Mirabilia testimonia tua: ideo scrutata est ea anima mea.
130. Declaratio sermonum tuorum illuminat: et intellectum dat parvulis.
131. Os meum aperui, et attraxi spiritum quia mandata tua desiderabam.
132. Aspice in me, et miserere mei, secundum judicium diligentium nomen tuum.

133. Gressus meos dirige secundum eloquium tuum: et non dominetur mei omnis injustitia.
134. Redime me a calumniis hominum: ut custodiam mandata tua.
135. Faciem tuam illumina super servum tuum: et doce me justificationes tuas.
136. Exitus aquarum deduxerunt oculi mei: quia non custodierunt legem tuam.
137. Justus es Domine: et rectum judicium tuum.
138. Mandasti justitiam testimonia tua: et veritatem tuam nimis.

129. Thy testimonies are wonderful: therefore my soul hath sought them.
130. The declaration of thy words giveth light: and giveth understanding to little ones.
131. I opened my mouth, and panted: because I longed for thy commandments.
132. Look thou upon me, and have mercy on me, according to the judgment of them that loved thy name.
133. Direct my steps according to thy word: and let no iniquity have dominion over me.
134. Redeem me from the calumnies of men: that I may keep thy commandments.
135. Make thy face to shine upon thy servant: and teach me thy justifications.
136. My eyes have sent forth springs of water: because they have not kept thy law.
137. Thou art just, O Lord: and thy judgment is right.
138. Thou hast commanded justice thy testimonies: and thy truth exceedingly.

139. Tabescere me fecit zelus meus: quia obliti sunt verba tua inimici mei.

140. Ignitum eloquium tuum vehementer: et servus tuus dilexit illud.

141. Adolescentulus sum ego, et contemptus: justificationes tuas non sum oblitus.

142. Justitia tua, justitia in æternum: et lex tua veritas.

143. Tribulatio, et angustia invenerunt me: mandata tua meditatio mea est.

144. Æquitas testimonia tua in æternum: intellectum da mihi, et vivam.

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145. Clamavi in toto corde meo, exaudi me Domine: justificationes tuas requiram.

146. Clamavi ad te, salvum me fac: ut custodiam mandata tua.

147. Præveni in maturitate, et clamavi: quia in verba tua supersperavi.

148. Prævenerunt oculi mei ad te diluculo: ut meditarer eloquia tua.

149. Vocem meam audi secundum misericordiam tuam Domine: et secundum judicium tuum vivifica me.

150. Appropinquaverunt persequentes me iniquitati: a lege autem tua longe facti sunt.

151. Prope es tu Domine: et omnes viæ tuæ veritas.

152. Initio cognovi de testimoniis tuis: quia in æternum fundasti ea.

153. Vide humilitatem meam, et eripe me: quia legem tuam non sum oblitus.

139. My zeal hath made me pine away: because my enemies forgot thy words.

140. Thy word is exceedingly refined: and thy servant hath loved it.

141. I am very young and despised; *but* I forget not thy justifications.

142. Thy justice is justice forever: and thy law is the truth.

143. Trouble and anguish have found me: thy commandments are my meditation.

144. Thy testimonies are justice forever: give me understanding, and I shall live.

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145. I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146. I cried unto thee, save me: that I may keep thy commandments.

147. I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148. My eyes to thee have prevented the morning: that I might meditate on thy words.

149. Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150. They that persecute me have drawn nigh to iniquity: but they are gone far off from thy law.

151. Thou art near, O Lord: and all thy ways are truth.

152. I have known from the beginning concerning thy testimonies: that thou hast founded them forever.

153. See my humiliation and deliver me: for I have not forgotten thy law.

154. Judica judicium meum et redime me: propter eloquium tuum vivifica me.

155. Longe a peccatoribus salus: quia justificationes tuas non exquisierunt.

156. Misericordiæ tuæ multæ Domine: secundum judicium tuum vivifica me.

157. Multi qui persequuntur me, et tribulant me: a testimoniis tuis non declinavi.

158. Vidi prævaricantes, et tabescebam: quia eloquia tua non custodierunt.

159. Vide quoniam mandata tua dilexi Domine: in misericordia tua vivifica me.

160. Principium verborum tuorum, veritas: in æternum omnia judicia justitiæ tuæ.

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161. Principes persecuti sunt me gratis: et a verbis tuis formidavit cor meum.

162. Lætabor ego super eloquia tua: sicut qui invenit spolia multa.

163. Iniquitatem odio habui, et abominatus sum: legem autem tuam dilexi.

164. Septies in die laudem dixi tibi: super judicia justitiæ tuæ.

165. Pax multa diligentibus legem tuam: et non est illis scandalum.

166. Expectabam salutare tuum Domine: et mandata tua dilexi.

167. Custodivit anima mea testimonia tua: et dilexit ea vehementer.

168. Servavi mandata tua, et testimonia tua: quia omnes viæ meæ in conspectu tuo.

154. Judge my judgment and redeem me: quicken thou me for thy word's sake.

155. Salvation is far from sinners: because they have not sought thy justifications.

156. Many, O Lord, are thy mercies: quicken me according to thy judgment.

157. Many are they that persecute me, and afflict me: *but* I have not declined from thy testimonies.

158. I beheld the transgressors, and I pined away: because they kept not thy word.

159. Behold I have loved thy commandments, O Lord: quicken me thou in thy mercy.

160. The beginning of thy words is truth: all the judgments of thy justice are forever.

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161. Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162. I will rejoice at thy words, as one that hath found great spoil.

163. I have hated and abhorred iniquity: but I have loved thy law.

164. Seven times a day I have given praise to thee, for the judgments of thy justice.

165. Much peace have they that love thy law: and to them there is no stumbling-block.

166. I looked for thy salvation, O Lord: and I loved thy commandments.

167. My soul hath kept thy testimonies, and hath loved them exceedingly.

168. I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

169. Appropinquet deprecatio mea in conspectu tuo Domine: juxta eloquium tuum da mihi intellectum.

170. Intret postulatio mea in conspectu tuo: secundum eloquium tuum eripe me.

171. Eructabunt labia mea hymnum, cum docueris me justificationes tuas.

172. Pronuntiabit lingua mea eloquium tuum: quia omnia mandata tua æquitas.

173. Fiat manus tua, ut salvet me: quoniam mandata tua elegi.

174. Concupivi salutare tuum Domine: et lex tua meditatio mea est.

175. Vivet anima mea, et laudabit te: et judicia tua adjuvabunt me.

176. Erravi, sicut ovis, quæ periit: quære servum tuum, quia mandata tua non sum oblitus.

169. Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

170. Let my request come in before thee: deliver thou me according to thy word.

171. My lips shall utter a hymn, when thou shalt teach me thy justifications.

172. My tongue shall pronounce thy word: because all thy commandments are justice.

173. Let thy hand be with me to save me: for I have chosen thy precepts.

174. I have longed for thy salvation, O Lord: and thy law is my meditation.

175. My soul shall live, and shall praise thee: and thy judgments shall help me.

176. I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

81. My soul has fainted away for desire to see myself saved from so many anguishes and fears that torment me; all my hope is in Thy promise.

82. My eyes too have grown faint through keeping them fixed on Thee, expecting the effect of Thy word.

83. "*Pruina.*" This word has given rise to different interpretations. Mattei thinks that it is put in place of *Fumo:* In the smoke; because the Hebrew word is thus rendered by St. Jerome in Genesis (xix. 28),[1] and Emmanuel Sa explains it in the same sense according to the Chaldee: *Ad fumum.* So that the meaning of the passage would be: By reason of my suffer-

[1] But here the holy Doctor translates as in the Vulgate: *In pruina.* In these three verses and in several others, especially in verse 123, says Gaume, is expressed in a touching manner the happy martyrdom of a soul whom nothing turns aside from the sight of the sovereign good, who sighs after the visit of its God, calls for him in a loud voice, and while waiting, finds its only repose in the confidence and fidelity that it never ceases to offer him.

ings I am become like a skin that has become shrivelled and blackened by the smoke. But others keeping to the Vulgate explain it thus: The sufferings that I have endured have made me become like a skin grown slack by the damp, and then is contracted and hardened by the frost; that is to say, have made me become tepid. Of these two interpretations the reader can choose the one that most approves itself to him. For my part, I prefer the second, because it is in conformity with the letter of the Vulgate and is the one most commonly received.

84. How many days must Thy servant remain thus tried? When wilt Thou pass judgment on my persecutors, and punish them as they deserve?

85. These wicked men have set before my eyes the goods of this world, which in truth are all deceitful fables when confronted with Thy law, which alone satisfies him who keeps it.

86. "*Veritas.*" They are the very truth, which gives true peace to him who observes them.[1]

87. They had all but ruined me here on earth with their temptations; but with Thy help I have not ceased to obey Thy precepts.

89–92. These four verses are variously interpreted. The best and most suitable explanation appears to me to be that given by Mattei, with Bossuet and several others, according to which David means here to say: O Lord, the heavens obey Thee, by always remaining in the state wherein Thou hast placed them; in like manner the earth remains the same as when Thou didst first establish it; so, too, the day and all irrational creatures obey Thee. After this the psalmist concludes: If I had not obeyed Thee myself, by meditating and observing Thy law in the numerous persecutions that I have suffered, I should have perished through my weakness.[2]

93. "*Vivificasti me.*" Thou hast preserved my life.

[1] All is just and true: they will not fail to realize their promises and their menaces. The same expression as in verses 142 and 151.

[2] "*Meditatio.*" According to the Hebrew: *Delectatio.* We understand thereby, says Bellarmine, that there is question here of an agreeable and a sweet meditation which recreates and sustains the heart of man in his trials by the consideration of the divine promises.—"*In humilitate.*" St. Jerome translates: *In pressura.*

94. I belong to Thee, and I have given myself to Thee; Thou hast to save me, for I have tried to obey Thy ordinances.

95. Sinners watched their opportunity to strike me down; but I have taken care not to withdraw from Thy precepts.

96. I have seen that all things come to an end; but the law that Thou hast given us will endure forever. Thus Mattei and Bossuet explain this verse after Theodoret.

97. In what way have I loved Thy law? I have loved it by meditating upon it every day.[1]

98. "*Mandato tuo.*" Not by craft, but by means of Thy law, which is full of wisdom.

99. I have understood Thy law better than my masters, because I have constantly meditated upon Thy precepts.

103. How sweet it is to speak of Thy precepts! Thy words are sweeter than honey to my mouth.

104. "*Intellexi.*" I have received the true understanding of my duties.

105. Thy law is to me as a torch, which makes me see where I have to place my steps; and as a light, which shows me the way that I have to keep.

107. I have been everywhere afflicted and persecuted; do not fail to give me strength as Thou hast promised.

108. Graciously accept the free offerings of my mouth, and teach me to observe Thy law.[2]

109. "*Anima mea in manibus meis.*" That is: My life is in danger. In the same way it is said of David: *Posuit animam suam in manu sua*—He put his life in his hand (1 *Kings*, xix. 5). The proper version, therefore, of this verse is: My life is always in danger, because I wish to keep Thy law; but I will never forget it.

111. I have chosen for my heritage to accomplish always Thy will, for it is the joy of my heart.

[1] "*Quomodo?*" St. Jerome translates: *Quam!* And Bellarmine explains: *Quam vehementer!* Hence this other interpretation of the verse: Oh, how I love Thy law! it is unceasingly the subject of my meditation.

[2] We may understand this verse in this sense: Receive with kindness the promise that I make Thee with a good heart that I will observe Thy law (v. 106), and aid me with Thy grace to keep it faithfully.

112. "*Propter retributionem.*" Mindful of the recompense that Thou hast promised to Thy faithful servants.[1]

114. "*In verbum tuum supersperavi.*" In Thy promise I have put all my confidence.

115. Come not to disturb me; I wish to give myself to search into the precepts of my God, that I may observe them with exactness.

116. O Lord, take me under Thy protection, as Thou hast promised, that I may live to Thee; do not, I beseech Thee, permit me to fall into the confusion of being deprived of the help that I expect from Thee.[2]

118. "*Injusta cogitatio eorum.*" They give themselves to thoughts contrary to justice.[3]

119. Sinners are such so far as they transgress the divine law; for where there is no law there is no sin.

120. Pierce through and restrain my flesh, that is, my carnal appetites, with Thy holy fear, for Thy judgments make me tremble.

121. I have always taken care to observe justice; suffer not that I remain abandoned in the hands of my calumniators.

122. Take care of me and confirm me unto good, so that the proud, my enemies, whether men or demons, may not overwhelm me by their calumnies.

123. See verses 81-83.

124. "*Justificationes tuas doce me.*" Teach me how I should obey Thy precepts.

[1] St. Jerome renders it: *Propter æternam retributionem*—Because of the eternal reward. This reward is chiefly the possession of God himself as he said to Abraham: *Ego . . . merces tua magna nimis*—I am . . . thy reward exceeding great (*Gen.* xv. 1). See, moreover, Psalm xv. 5; lxxii. 24, 25. The whole law is the love of God; now love seeks and wishes only the object loved.

[2] "*Vivam.*" I shall then live a true life. There are some that believe this verb to be in the subjunctive mood, and thus translate the word: Make me live. See the same expression in verses 77 and 144.

[3] Nothing is more unjust than the thoughts of the proud, especially in regard to God whom they refuse to obey as Satan refused; but the more they esteem themselves, the more the Lord despises them; and he lets them fall into the abyss that they dig for themselves by their pride.

125. I am Thy servant, obliged to obey Thee; make me understand well Thy commands, that I may know them and put them in execution.

126. It is time to manifest Thy justice against those that destroy Thy law.

127. For my part, this shameful conduct of theirs moves me to love Thy precepts more than gold and precious stones.

128. Therefore have I set myself not to transgress any one of Thy precepts; and I have abhorred not iniquity only, but also every occasion that might lead me to sin.

129. Thy law and all the truths that Thou hast revealed to us are indeed worthy of our admiration; therefore has my soul studied to penetrate them.

130. When the hidden sense of the divine Scriptures is explained by the holy Doctors, there arises a light that dispels the darkness and that gives to the humble the true intelligence in which the proud can have no part.

131. I opened my mouth in prayer to Thee, and have received from Thee the good spirit,[1] that is, the help to keep Thy commandments; for my desire is to fulfil them exactly.

132. "*Secundum judicium.*" According as Thou art wont to deal with.[2]

133. Make me conduct myself according to Thy law, and permit not that any unjust passion should have dominion over me.

135. Enlighten me by looking upon Thy servant with a gracious eye and render him faithful to Thy service.

137. "*Justus es.*" Thou art just by essence; Thou art justice itself.

138. Whatsoever Thou hast commanded and attested, all is justice and evident truth.

139. "*Zelus meus.*" My zeal for Thy glory. "*Verba tua.*" Thy commandments. See verses 53 and 158.

140. "*Ignitum.*" According to the Hebrew: *Probatum et examinatum igne* - Proved and tried in the fire. That is: Thy

[1] "*Attraxi spiritum.*" Literally, I inhaled the air, or drew in my breath, that is, I sighed deeply; a figure that expresses an ardent desire.

[2] "*Judicium.*" The Hebrew word, says Bellarmine, signifies *judicium, morem, consuetudinem, modum, et alia.*

law is most pure, as gold refined by fire; and it inflames hearts with an ardent love; therefore I have always loved Thee.[1]

141. I am a young man of but few years and without consideration; but I do not forget Thy precepts.[2]

142. "*Veritas.*" See verses 86 and 151.

143. In the pains that afflict me, I am sustained by meditating upon Thy law.

144. Thy precepts are and will ever be just; grant that I may understand them well, and thus I shall always live faithful to Thee.

145. "*Justificationes tuas requiram.*" Thus shall I strive to discover Thy holy will, in order to accomplish it.

146. "*Salvum me fac.*" Save me by giving me needful help.

147. "*In maturitate.*" According to the Hebrew and the Greek: *In diluculo*—At the dawn. I have begun at break of day to call upon Thee, because I have hoped much in Thy promises.

149. "*Secundum judicium tuum, vivifica me.*" According to Thy promise, give me strength to be faithful.

150. My persecutors have made themselves friends of iniquity by seeking to pervert others. But woe to them! the nearer they approach to iniquity, the farther do they depart from Thy law.

151. Thou art ever at hand to succor him that loves Thy law, which is all just and faithful. "*Veritas.*" See verses 86 and 142.

152. From the beginning when I knew Thy commandments, I knew at the same time that they are eternal, that is, unchangeable.

154. According to Thy justice, rescue me from the hands of

[1] We can compare this with verse 7 of Psalm xi., and with what Moses has said in speaking of the apparition of God on Mount Sinai: *In dextra ejus ignea lex*—In his right hand a fiery law (*Deut.* xxxiii. 2). The law of God can be called thus, because as fire it illumines, purifies, and inflames by producing in souls divine love. See also Psalm xviii.

[2] St. Jerome translates: *Parvulus sum ego, et contemptibilis; sed præcepta tua non sum oblitus.* That is, in our opinion: I am small and miserable; but if I observe well Thy law, I shall be tall and rich, as much as it is possible for one to be so. See verses 14, 22, and 162.

my enemies; according to Thy promise, give me strength to resist them.

155. Sinners are far from salvation, because they do not take care ever to know Thy law.

156. See verse 149.

158. In the presence of the prevaricators of Thy law I pined away with fretting, observing the little account that they made of Thy commandments. See verses 53 and 139.

159. "*Vivifica me.*" Give me strength to continue to love them.

160. Thy words proceed from truth, as from their source: Thy decrees, therefore, can never be wanting in justice.

161. The great ones of the earth have persecuted me without cause, but I have had no other fear than to violate Thy ordinances.

162. I shall rejoice over Thy promises as the soldier after a victory gained over the enemy, rejoices when he finds rich and abundant spoils. See verse 14.

164. I have frequently celebrated Thy praises, at seeing how just are Thy judgments.

165. "*Non est illis scandalum.*" To such Thou givest strength to avoid the snares of the enemy, and to escape all danger.[1]

168. I have fulfilled Thy precepts and Thy will, for I have ever walked in Thy presence.

169. Permit the prayer that I address to Thee to be before Thy eyes; according to Thy promise, make me well understand what Thou willest of me.[2]

170. "*Eripe me.*" Deliver me from my afflictions and from what hinders me to do Thy holy will.

171. I will celebrate Thy praises when Thou shalt have instructed me in Thy ordinances.

[1] To love the law of God is to love God himself, and nothing can hurt those that really possess this holy love; on the other hand, everything contributes to their greater good: *Diligentibus Deum, omnia cooperantur in bonum*—To them that love God all things work together unto good (*Rom.* viii. 28). This twenty-first stanza of eight verses, 161 to 168, expresses the sentiments of a soul established in perfection.

[2] The prophet makes us finish this great psalm by an humble and a fervent prayer, in order to obtain the grace faithfully to observe the divine law, and so to attain our eternal salvation.

172. "*Eloquium tuum.*" Thy law.

173. "*Elegi.*" I have resolved always to keep.

174. I much desired Thy grace, which is to save me; and therefore do I meditate solely upon Thy law.

175. I hope that my soul will always live united to Thee, and will ever praise Thee; and Thy judgments, which are full of mercy, will help me to be faithful to Thee.

176. In time past I have gone astray like a sheep that through leaving its shepherd, was lost; mayest Thou prevent this misfortune from coming over me; and if I should fall into it, deign to bring me back; for notwithstanding my wanderings I have never entirely forgotten Thy law; I have always desired to be Thy servant.

Sunday at Vespers.

Psalm I., which is Psalm CIX. of the Psalter.

The reign of Jesus Christ, his eternal and temporal generation, his priesthood and his Passion, form the subject of this psalm. It is in the literal sense that we must understand it as referring to our Lord Jesus Christ; for he himself applies it to himself to convince the Jews that he is the true Son of God, as we read in the Gospel of St. Matthew, xxii. 44. In fact, after asking them how David can proclaim Christ his Lord, since Christ was to descend from him, David, he stated this irrefutable argument: If David calls him his Lord, how being his Lord could he be also his Son?—*Si ergo David vocat eum Dominum, quomodo filius ejus est?* (*Ib.* 45.) The Jews did not answer that the Messias could not be the Lord of David, as true God; but they would not allow that Jesus was the Messias or Christ of whom David had spoken. We Christians all believe that Jesus Christ was the true Messias. Thus are refuted the Arians who refuse to acknowledge Jesus Christ as the true Son of God, and true God as his Father. And in fact how can they speak thus since David proclaims as his Lord this same Jesus Christ as his Son?

1. Dixit Dominus Domino meo: Sede a dextris meis,

2. Donec ponam inimicos tuos, scabellum pedum tuorum.

3. Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

4. Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

5. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

6. Dominus a dextris tuis, confregit in die iræ suæ reges.

1. The Lord said to my Lord: Sit thou at my right hand,

2. Until I make thy enemies, thy footstool.

3. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

4. With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day-star I begot thee.

5. The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech.

6. The Lord at thy right hand, hath broken kings in the day of his wrath.

7. Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

8. De torrente in via bibet: propterea exaltabit caput.

7. He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

8. He shall drink of the torrent in the way: therefore shall he lift up the head.

1. "*Dixit Dominus Domino meo.*" That is: The eternal Father said to Jesus Christ. For "*Dominus Domino meo,*" the Hebrew reads: *Jehova Ladoni. Jehova* is a name that belongs to God only; it signifies HE WHO IS. The Hebrews through reverence did not pronounce the name of God. *Ladoni*, the dative of the word *Adoni*, means: To my Lord; the name that is applied to the Messias, not only as God, but also as man; and it is for this reason that David uses it here; for if he had designated Jesus Christ by the name of *Jehova*, he would have been understood as speaking of him as God only, and not as man. "*Sede a dextris meis.*" Be seated. "*Sede*" signifies supreme authority given to Jesus Christ as sitting at the right hand of God. "*A dextris meis.*" Equality of elevation. In reality Jesus Christ has the same dominion as his Father, not only as God, but as man, since his most sacred humanity has been raised to this exaltation by virtue of his hypostatic union with the Word, according to the words of St. Paul: *Qui, cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo. . . . Jesus Christus in gloria est Dei Patris*—Who being in the form of God, thought it not robbery to be equal with God. . . . Jesus Christ is in the glory of God the Father (*Phil.* ii. 6, 11). There is no doubt that *In gloria Dei*—*In the glory of God*—is the same as *A dextris Dei*—*At the right hand of God*; that is: *In majestate Dei*—*In the majesty of God.* So St. Mark (xvi. 19), speaking of our Saviour ascended into heaven, says: *Assumptus est in cœlum, et sedet a dextris Dei*—He was taken into heaven, and sitteth at the right hand of God. St. Ambrose thus comments: *Audit quasi Homo, sedet quasi Dei filius*—He hears as man, he sits as the Son of God (*De David. apol.* 2).

2. That is: Thou shalt reign at my right hand, even during the time that Thou shalt subdue Thy enemies; according to what St. Paul writes: *Oportet autem illum regnare, donec ponat omnes inimicos sub pedibus ejus*—For he must reign until he hath put all his enemies under his feet (1 *Cor.* xv. 25). The

word *Donec* here signifies according to interpreters *As long as*, since, as Mattei says, *Donec* does not always imply the termination of what is spoken of.[1]

3. Here David speaks to Jesus Christ, and says to him: The Lord, that is, Thy eternal Father, will cause to come forth from Sion, or from Jerusalem, the sceptre of Thy power, and Thy reign shall extend over the whole earth. This accords with the command given by the divine Master to his disciples to go to preach salvation to all nations beginning with Jerusalem: *Prædicari, in nomine ejus, pœnitentiam et remissionem peccatorum in omnes gentes, incipientibus ab Jerusalem*—That penance and remission of sins should be preached in his name, . . . beginning at Jerusalem (*Luke*, xxiv. 4). Mattei observes that by "*Virgam*" many of the holy Fathers understand the cross, which is the sceptre of Jesus Christ.

4. There are in this verse several words difficult to understand: of these the interpreters give various explanations. "*Tecum principium.*" Some understand by "*Principium*" the divine Word himself, who is also the principle, according to the words of Jesus Christ: *Sicut tu, Pater, in me, et ego in te*—As Thou, Father, in Me, and I in Thee (*John*, xvii. 21). But *Principium* is commonly explained as *Principatus:* Principality or Dominion, and this agrees with the rendering of the Septuagint. Thus Tertullian understands it, who writes: *Principium pro principatu sumetur* (*Adv. Hermog.* c. 9). "*In die virtutis tuæ.*" Mattei, according to the authority, as he says, of several holy Fathers, explains this of eternity: *Ab æterno.* But others, with great probability, apply it to the day of the last judgment, when Jesus Christ will display his power over all creatures; and this is the explanation of St. Augustine, Theodoret, Lallemant, and many others. "*In splendoribus sanctorum.*" That is: When the eternal Judge shall be surrounded by the saints, who will shine forth as so many suns. *Tunc justi fulgebunt sicut sol*—Then shall the just shine as the sun (*Matt.* xiii. 43).

[1] See the text of St. Paul: *In sempiternum sedet in dextera Dei, de cætero exspectans donec ponantur inimici ejus scabellum pedum ejus*—Forever sitteth on the right hand of God. From henceforth expecting until his enemies be made his footstool (*Heb.* x. 12). The same Apostle (*Heb.* i. 13), and St. Peter (*Acts*, ii. 34), cite these first two verses.

"*Ex utero ante luciferum genui te.*" This is to be understood, according to St. Thomas, of the eternal generation of the Word: I have begotten Thee before the star called Lucifer, that is, to put a part for the whole, before all creatures; and I have begotten Thee from my womb—"*Ex utero,*" that is to say, from my substance, as St. Jerome explains: *De sua natura, substantia.* The sense, then, of the verse is this: My Son, Thy princedom over all created things shall appear when Thou shalt sit on Thy throne in the midst of the saints, who shall shine as stars or suns, to judge the world; for I have begotten Thee of my substance before the existence of the stars and of all other creatures, even from eternity.[1]

5. The Lord has sworn, and will never repent of it; it is an oath and an immutable decree. He has said: Thou art priest eternal, according to the order of Melchisedech, in contradistinction to the priests according to the order of Aaron, who were subject to change and death. Jesus Christ is a Priest forever, because even in heaven he offers the merits of his Passion for the salvation of men who live on this earth; and even after the end of the world he will ever continue to offer them on behalf of men in thanksgiving for the graces bestowed upon them by God. There is also this difference between the sacrifices of the Old Law that in it animals were offered; while that of Melchisedech, in which bread and wine were offered, was a figure of the sacrifice of Mass, wherein Jesus Christ is the principal Sacrificer.[2]

[1] In the first four verses the prophet has described the royalty of the Messias; in the following verse he announces what will be his priesthood.

[2] The differences that are found between the priesthood of Melchisedech and that of Aaron are as follows: 1. Melchisedech is represented as the perpetual Priest, without predecessor and without successor; therefore it is said of him: *Neque initium dierum, neque finem vitæ habens, assimilatus autem Filio Dei, manet sacerdos in perpetuum* —Having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest forever (*Heb.* vii. 3). Aaron has had successors. 2. Melchisedech was King and Priest; Aaron, Priest only. 3. Melchisedech offers bread and wine; Aaron offers animals. 4. Melchisedech was universal Priest, not of any nation; Aaron was Priest of the Israelites only. 5. Melchisedech had no need of a taber-

6. The Lord shall always be at Thy side, and in the day of his just vengeance he will overthrow the power of those kings who are Thy enemies. Here Mattei justly remarks that according to the Hebrew, instead of "*A dextris tuis,*" it is *Super dextera tua.* Hence these words mean here, not that Jesus Christ is to sit at the right hand of God, as some understand them, but that the eternal Father, "*Dominus,*" will give to Jesus Christ the strength to vanquish all his enemies.[1]

7. Jesus Christ shall judge the rebellious nations, and will carry into effect the chastisements with which they have been threatened; he shall shiver in pieces on the earth the proud heads that rose up against him.[2]

8. Mattei with Marcus Marinus gives this interpretation: He shall cause the blood of his enemies to flow like a torrent in which he will quench his thirst. But others give this explanation: Nevertheless this God made man shall first during his mortal life drink the water of the torrent, that is, the chalice of his Passion, which like a torrent of pains shall overwhelm him to death; but in consequence of this death, he shall lift up his head; for thereby he shall be exalted to a throne of glory, according to the words of the Apostle: *Videmus Jesum, propter passionem mortis, gloria et honore coronatum, ut, gratia Dei, pro omnibus gustaret mortem*—We see Jesus . . . for the suffering of death, crowned with glory and honor, . . . that through the grace of God he might taste death for all (*Heb.* ii. 9). Blessed death, which has restored life to all men![3]

nacle or a temple to offer his sacrifice; Aaron needed one so that the Jews had no more sacrifice, because their Temple was destroyed.

[1] According to St. Augustine, the prophet contemplating Jesus Christ after his ascension addressed to the eternal Father the words of this verse; he says: The Lord who is sitting at Thy right will overthrow those that wish to oppose his reign or his Church upon earth. Bellarmine prefers this explanation as easier and more natural.

[2] This verse well applies to the end of the world and to the Last Judgment. Hence the proud will be confounded, and the humble after having been made to drink with their divine Master of the water of the torrent, shall be glorified with him.

[3] St. Paul also says: *Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et donavit illi nomen quod est super omne nomen*—He humbled himself,

PSALM II., WHICH IS PSALM CX. OF THE PSALTER.

In this psalm the perfections of God are exalted, and he is praised for the wonders that he has wrought in behalf of his people.

1. CONFITEBOR tibi Domine in toto corde meo: in consilio justorum, et congregatione.

2. Magna opera Domini: exquisita in omnes voluntates ejus.

3. Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

4. Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

5. Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

6. Ut det illis hereditatem Gentium: opera manuum ejus veritas, et judicium.

7. Fidelia omnia mandata ejus: confirmata in sæculum sæculi, facta in veritate et æquitate.

8. Redemptionem misit populo suo: mandavit in æternum testamentum suum.

9. Sanctum, et terribile nomen ejus: initium sapientiæ timor Domini.

10. Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

1. I WILL praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

2. Great are the works of the Lord: sought out according to all his wills.

3. His work is praise and magnificence: and his justice continueth forever and ever.

4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

5. He will be mindful forever of his covenant: he will show forth to his people the power of his works.

6. That he may give them the inheritance of the gentiles: the works of his hands are truth and judgment.

7. All his commandments are faithful: confirmed forever and ever, made in truth and equity.

8. He hath sent redemption to his people; he hath commanded his covenant forever.

9. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10. A good understanding to all that do it: his praise continueth forever and ever.

1. "*In consilio . . . et congregatione.*" According to the Hebrew: *In secreto . . . et synagoga.* That is: In private gatherings and in public assemblies.

becoming obedient unto death: even to the death of the cross (*Phil.* ii. 8). And our Lord himself said: *Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam?*—Ought not Christ to have suffered these things, and so to enter into his glory? (*Luke*, xxiv. 26).

2. All the works of the Lord are great; for in all, his infinite wisdom and power shine forth; and all are perfect, since they all correspond to the intentions of his holy will.

3. All his works are so many motives for us to praise and magnify him; he it is that does all things; and everything that he does is always just.

4. The Lord, who is merciful and (according to the Hebrew text) full of paternal tenderness, has left the memorial of his admirable prodigies which he has wrought in favor of his people, especially in the miraculous food, the manna, which he gave to our fathers, who had the gift of his holy fear. Every one knows that this manna was a figure of the Holy Eucharist, that most admirable work which Jesus Christ left on earth as a memorial of the death which he suffered for us.

5. "*Virtutem.*" That is: The grandeur, the strength, the wisdom.

6. "*Hæreditatem gentium.*" The Land of Promise in possession of the Gentiles. "*Opera manuum ejus, veritas et judicium.*" In a word, his works show forth to us his fidelity and his justice.[1]

7. His laws ever righteous are unchangeable.

8. He has sent redemption to his people, that is, the Redeemer, as St. Augustine and Euthymius explain, and he has made a covenant with them which shall never be broken.[2]

9. His name is holy and terrible; we must, therefore, greatly fear to violate his covenant, and be careful to preserve the fear of the Lord, without which we cannot possess wisdom.

10. They have a good intelligence, that is, they rightly understand this salutary fear who act up to it; hence he who keeps this fear shall be forever praised. "*Facientibus eum.*"

[1] Fidelity in the fulfilment of the promises made to his servants; justice in the judgment that condemns the Chananeans to be despoiled in punishment of their crimes.

[2] We may here remark the composition of the psalm in order to understand it well: After the first verse, which announces the subject, the prophet praises the works of God in general, v. 2, 3; then his benefits towards the typical people, v. 4, 5, 6; the excellence and the stability of his law, v. 7; and finally, the sending of the divine Redeemer giving salvation to the world: the last two verses form a practical conclusion, indicating the way to be followed to profit by these graces.

According to the Hebrew: *Facientibus ea*, that is, *mandata*, the commandments. Mattei says that it is the same in substance, though the Hebrew makes us better understand that speculative fear is not enough if we would have the wisdom of the saints, but that we must live practically according to this fear in order to be truly wise. Among those that have the fear of God there are many who, because they lead a bad life, are the greatest fools in the world.

Psalm III., which is Psalm CXI. of the Psalter.

The prophet describes in this psalm the character of the just man and his temporal happiness which he enjoys here below, according to the promises that God made in the Old Law. But we, who love in the New Law, should raise ourselves to the thought of the spiritual happiness that God makes the just taste in this life and in the next.[1]

1. Beatus vir, qui timet Dominum: in mandatis ejus volet nimis.

2. Potens in terra erit semen ejus: generatio rectorum benedicetur.

3. Gloria, et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.

4. Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

5. Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

6. In memoria æterna erit justus: ab auditione mala non timebit.

7. Paratum cor ejus sperare in Domino, confirmatum est

1. Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glory and wealth *shall be* in his house: and his justice remaineth forever and ever.

4. To the righteous a light is risen up in darkness: *he is* merciful, and compassionate and just.

5. Acceptable is the man that showeth mercy and lendeth, he shall order his words with judgment: because he shall not be moved forever.

6. The just shall be in everlasting remembrance: he shall not fear the evil hearing.

7. His heart is ready to hope in the Lord, his heart is

[1] In the Hebrew text this psalm has the same form as the preceding. We may distinguish in it three parts: 1. Happiness of the just man, because of his love for God; 2 (verses 5 to 8). Happiness of the just man, because of his love for his neighbor; 3. Unhappiness of the sinner.

cor ejus: non commovebitur donec despiciat inimicos suos.

8. Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi, cornu ejus exaltabitur in gloria.

9. Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

strengthened: he shall not be moved until he look over his enemies.

8. He hath distributed, he hath given to the poor: his justice remaineth forever and ever, his horn shall be exalted in glory.

9. The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away, the desire of the wicked shall perish.

1. He that fears God as he ought, that is, with a fear not servile but filial, takes all his delight in observing his precepts. St. Jerome says: *Anxie mandata ejus non facit, sed vult:* The just man obeys not by force, but with a good will, and loves to obey.

3. His house shall enjoy honors and riches; and with all his honors and riches he will firmly persevere in his holy life, and will not regret at leaving them, because the reward due to his justice shall be everlasting in the life to come.

4. The light that comes from the Lord shall not fail the righteous in the darkness of their afflictions; for God will come to their aid, since he is full of mercy and goodness, and a just rewarder of his servants.

5. "*Jucundus.*" Mattei says that according to the Hebrew this word signifies *Beatus.* Happy is the man that exercises mercy towards the poor, at least in lending them what they need; he will regulate his words and his temporal affairs, or will manage his possessions "*in judicio,*" with prudence, so that he will never be disturbed in his happiness.

6. The just man shall live forever in the memory of men, and he will not fear to lose his character by the calumnies of his enemies.

8. He has given generously of his goods to the poor; his justice, that is, his good deeds, his merits, shall ever be before the eyes of God, to be recompensed eternally in heaven, and he shall be exalted in power and in glory.

9. At seeing this the sinner will be angry; he will gnash with his teeth for rage, and pine away with spite and envy; he

would wish to deprive the just man of his happiness, but the desires of the wicked shall vanish as smoke.

Psalm IV., which is Psalm CXII. of the Psalter.

The psalmist invites just souls to praise God for the care that he takes of all his creatures, even of the most humble.

1. Laudate pueri Dominum: laudate nomen Domini.

2. Sit nomen Domini benedictum, ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occasum, laudabile nomen Domini.

4. Excelsus super omnes gentes Dominus, et super cœlos gloria ejus.

5. Quis sicut Dominus Deus noster, qui in altis habitat, et humilia respicit in cœlo et in terra?

6. Suscitans a terra inopem, et de stercore erigens pauperem:

7. Ut collocet eum cum principibus, cum principibus populi sui.

8. Qui habitare facit sterilem in domo, matrem filiorum lætantem.

1. Praise the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord, from henceforth now and forever.

3. From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations, and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Raising up the needy from the earth, and lifting up the poor out of the dunghill:

7. That he may place him with princes, with the princes of his people.

8. Who maketh a barren woman to dwell in a house, the joyful mother of children.

1. "*Pueri.*" According to the Hebrew: *Servi*—Servants.

5. Who can be compared with our God, whose goodness is such that from the highest heaven where he dwells he does not disdain to look upon the creatures that are the most lowly.[1]

8. This verse applies well to Jesus Christ, who, when the Church was bereaved of children by the perversion of the Jews, made her by his redemption the mother of all the faithful.

[1] The prophet began by saying that God deserves to be praised in every place and at all times on account of his greatness and power; he here shows us that we should praise him most especially with thanksgiving for his goodness and wonderful Providence in behalf of all his creatures.

PSALM V., WHICH IS PSALM CXIII. OF THE PSALTER.

The psalmist shows the wonders wrought by the Lord to deliver the people from the slavery of Egypt. He then exhibits what is the folly of the Gentiles to put their trust in vain idols, and he urges the faithful people to put their confidence in our true God, and to perseverance in his service.

1. In exitu Israel de Ægypto, domus Jacob de populo barbaro:

2. Facta est Judæa sanctificatio ejus, Israel potestas ejus.

3. Mare vidit, et fugit: Jordanis conversus est retrorsum.

4. Montes exultaverunt ut arietes: et colles sicut agni ovium.

5. Quid est tibi mare, quod fugisti: et tu Jordanis, quia conversus es retrorsum?

6. Montes exultastis sicut arietes, et colles sicut agni ovium.

7. A facie Domini mota est terra, a facie Dei Jacob.

8. Qui convertit petram in stagna aquarum, et rupem in fontes aquarum.

9. Non nobis Domine, non nobis: sed nomini tuo da gloriam.

10. Super misericordia tua, et veritate tua: nequando dicant Gentes: Ubi est Deus eorum?

11. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

12. Simulacra Gentium argentum, et aurum, opera manuum hominum.

13. Os habent, et non loquentur: oculos habent, et non videbunt.

1. When Israel went out of Egypt, the house of Jacob from a barbarous people:

2. Judea was made his sanctuary, Israel his dominion.

3. The sea saw and fled: Jordan was turned back.

4. The mountains skipped like rams: and the hills like the lambs of the flock.

5. What aileth thee, O thou sea, that thou didst flee: and thou, Jordan, that thou wast turned back?

6. Ye mountains, that ye skipped like rams, and, ye little hills, like the lambs of the flock?

7. At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

8. Who turned the rock into pools of water, and the stony hills into fountains of waters.

9. Not to us, O Lord, not unto us: but to thy name give glory.

10. For thy mercy, and for thy truth's sake: lest the gentiles should say: Where is their God?

11. But our God is in heaven: he hath done all things whatsoever he would.

12. The idols of the gentiles are silver and gold, the works of the hands of men.

13. They have mouths, and speak not: they have eyes, and see not.

14. Aures habent, et non audient: nares habent, et non odorabunt.

15. Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

16. Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

17. Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

18. Domus Aaron spèravit in Domino: adjutor eorum et protector eorum est.

19. Qui timent Dominum, speraverunt in Domino, adjutor eorum et protector eorum est.

20. Dominus memor fuit nostri: et benedixit nobis.

21. Benedixit domui Israel, benedixit domui Aaron.

22. Benedixit omnibus, qui timent Dominum, pusillis cum majoribus.

23. Adjiciat Dominus super vos: super vos, et super filios vestros.

24. Benedicti vos a Domino, qui fecit cœlum, et terram.

25. Cœlum cœli Domino: terram autem dedit filiis hominum.

26. Non mortui laudabunt te Domine: neque omnes, qui descendunt in infernum.

27. Sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in sæculum.

14. They have ears, and hear not: they have noses, and smell not.

15. They have hands and feel not: they have feet and walk not; neither shall they cry out through their throat.

16. Let them that make them become like unto them: and all such as trust in them.

17. The house of Israel hath hoped in the Lord: he is their helper and their protector.

18. The house of Aaron hath hoped in the Lord: he is their helper and their protector.

19. They that fear the Lord have hoped in the Lord: he is their helper and their protector.

20. The Lord hath been mindful of us: and hath blessed us.

21. He hath blessed the house of Israel: he hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord, both little and great.

23. May the Lord add blessings upon you: upon you, and upon your children.

24. Blessed be you of the Lord, who made heaven and earth.

25. The heaven of heaven is the Lord's: but the earth he has given to the children of men.

26. The dead shall not praise thee, O Lord: nor any of them that go down to hell.

27. But we that live, bless the Lord, from this time now and forever.

1, 2. When the people of Israel were delivered from the yoke of the Egyptians, God consecrated them to his service, wishing henceforth to rule over them alone.[1]

[1] "*Barbaro.*" That is: Speaking another language not understood

3. The Red Sea beheld the Hebrews pursued by the Egyptians, and fled, that is, drew back to afford an open passage to the people of God. The river Jordan turned back, that is, its waters stopped in their course, and lifted themselves up on high (*Jos.* iii. 13) that the faithful people might pass over.

4. Then the mountains exult with joy. Others apply this verse to the trembling of the mountains when the law was given to Moses. I prefer the first sense as agreeing better with the following verse.[1]

10. Protect us for Thy mercy's sake, and according to the faithfulness of Thy promises, lest the impious should say in case Thou shouldst abandon us: Where now is their God to help them?

16. Let those who with their own hands make to themselves such gods, and all those that put their trust in them, become like unto them.[2]

20. "*Benedixit nobis.*" He has blessed us, loading us with graces.[3]

25. "*Cælum cæli.*" The Empyrean, as Lallemant and others explain it. The Lord has created the empyrean heaven for himself, that is, to reign there; and he has given the earth to men for their habitation, that they may there gain merit to be raised to the empyrean.

(1 *Cor.* xiv. 11). "*Facta est Judæa.*" According to the Hebrew: *Factus est Judas.* Juda, or the Jewish people. "*Ejus.*" That is: *Dei.* We may also understand the second verse in this sense: God chose the land of Judæa, there to establish his sanctuary, or his Temple or worship; and chose the people of Israel to exercise or represent his power on earth.

[1] We think that the two ideas may be thus reconciled: The waters that flee represent sinners; the mountains that exult represent the just; the manifestations of the presence of God terrify some and delight others.

[2] Prediction under the form of an imprecation. This may also signify that these unfortunate beings by their culpable blindness render themselves worthy of a like chastisement.

[3] The true God whom we adore, very different from the false divinities whose vanity is described in verses 12 to 16, is also as good and merciful as he is powerful; he does not cease to sustain, to favor, and to protect efficaciously his faithful servants, verses 17 to 22.

26. That is: After death no one can do good works any more.[1]

27. That is: We who enjoy the life of grace, let us bless the Lord at the present time, and let us hope to bless him for all eternity.

Canticle of the Blessed Virgin Mary, or Magnificat.

The Most Blessed Virgin extols in this canticle the goodness of God for having chosen her to be his Mother, and for having redeemed the world by means of Jesus Christ. This canticle may be divided into three parts. In the first, the Blessed Virgin thanks the Lord for the favors that have been conferred upon her. In the second, she praises him for the benefits granted to the Hebrew people. In the third, she glorifies him for the grace that he has bestowed upon all men in giving them Jesus Christ for their Saviour.[2]

1. Magnificat anima mea Dominum:

2. Et exultavit spiritus meus in Deo salutari meo.

3. Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

4. Quia fecit mihi magna qui potens est et sanctum nomen ejus.

5. Et misericordia ejus a progenie in progenies timentibus eum.

6. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

7. Deposuit potentes de sede, et exaltavit humiles.

1. My soul doth magnify the Lord:

2. And my spirit hath rejoiced in God my Saviour.

3. Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.

4. Because he that is mighty hath done great things to me: and holy is his name.

5. And his mercy is from generation unto generations, to them that fear him.

6. He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

7. He hath put down the mighty from their seat, and hath exalted the humble.

[1] The just soul, after the present life, continues to love and to praise God, and does so even in a more perfect manner, but its works are no longer meritorious. See Canticle of Ezechias, v. 13.

[2] A canticle simple, sublime, and admirable, says Gaume, giving expression to Mary's sentiments, and showing the divine plan for the salvation of the world.

8. Esurientes implevit bonis: et divites dimisit inanes.

9. Suscepit Israel puerum suum, recordatus misericordiæ suæ.

10. Sicut locutus est ad patres nostros, Abraham, et semini ejus in sæcula.

8. He hath filled the hungry with good things: and the rich he hath sent empty away.

9. He hath received Israel his servant, being mindful of his mercy.

10. As he spoke to our fathers, to Abraham, and to his seed forever.

1. "*Magnificat.*" That is, according to the Greek text: It extols the greatness of.

2. "*Salutari.*" According to the Hebrew and the Greek: *Jesu,* or *Salvatore.* The Blessed Virgin found all her delight in rejoicing in her God; and such also should be ours.

3. "*Humilitatem.*" According to the Greek: *Vilitatem, Abjectionem*—Meanness, Littleness, Lowliness.[1] The most humble Mary could not mean by this word the virtue of humility, for if so she would be praising herself; whereas humility, says Euthymius, alone amongst the virtues does not know itself: *Sola inter virtutes humilitas seipsam ignorat.* "*Ecce enim . . .*" For behold from this time forth all nations and all ages shall call me BLESSED. This prophecy has been perfectly verified; for there is not one among Catholics that does not in a special manner venerate this great Mother of God.

4. Because the Almighty, whose name is holy, has wrought great and marvellous things in me, making me Virgin and Mother of my Creator.

5. "*Timentibus eum.*" Extends itself to all those that fear him with a filial fear.[2]

[1] The Church herself seems to indicate this sense in the antiphon in which we read: *Quia ancillam humilem respexit Deus*—Because God hath regarded the humble handmaid. There are, however, interpreters that understand and explain the word *Humilitatem* in the sense of the virtue of humility.

[2] "*Qui potens est, et sanctum nomen ejus et misericordia ejus . . .*" That is: *Qui potens est, et sanctus, et misericors*—Who is mighty, and holy, and merciful. In the marvellous work wrought by Mary, God has shown forth his power, his sanctity, and his mercy: his power, by making her become Mother, and the Mother of the Word incarnate without ceasing to be a Virgin; his sanctity, by raising her to all the perfection that such a dignity required; his mercy, which he has ex-

6. God has shown forth his power by putting to rout the proud, that is, the haughty princes of the earth (we may also here understand the rebel angels), and he has defeated all their wicked designs whereby they sought to oppress the innocent.

7. "*Potentes.*" These proud princes.

9, 10. He has taken under his protection Israel, his servant, that is, his chosen people, being mindful of the promise which, in his mercy, he had made to him, to send the Messias to redeem him, as he promised to our fathers, especially to Abraham, and to all his descendants.

tended through her to all the faithful and to all repentant sinners of every age, so that it is through her as a channel that we receive all graces. Then, verses 6, 7, 8, God has also manifested his power, on the one hand, in his justice in regard to the proud and the rich of the world, his enemies, and on the other hand, in his goodness towards the humble and the poor. And, verses 9, 10, he has also manifested his mercy, at first in the promises made to his servants, and, finally, in his faithfulness in accomplishing them.

Monday at Vespers.

PSALM I., WHICH IS PSALM CXIV. OF THE PSALTER.

In this psalm David thanks God for having delivered him from the persecution of Absalom. The royal prophet is here the figure of the Christian soul, which, after suffering many dangerous temptations, finds itself at the approach of death victorious over its enemies and on the point of going to heaven to enjoy its God.

1. DILEXI, quoniam exaudiet Dominus vocem orationis meæ.
2. Quia inclinavit aurem suam mihi: et in diebus meis invocabo.
3. Circumdederunt me dolores mortis: et pericula inferni invenerunt me.
4. Tribulationem et dolorem inveni: et nomen Domini invocavi.
5. O Domine, libera animam meam, misericors Dominus, et justus, et Deus noster miseretur.
6. Custodiens parvulos Dominus: humiliatus sum, et liberavit me.
7. Convertere anima mea in requiem tuam: quia Dominus benefecit tibi.
8. Quia eripuit animam meam de morte, oculos meos a lacrymis, pedes meos a lapsu.
9. Placebo Domino in regione vivorum.

1. I HAVE loved, because the Lord will hear the voice of my prayer.
2. For he hath inclined his ear unto me: and in my days will I call upon him.
3. The sorrows of death have compassed me: and the perils of hell have found me.
4. I met with trouble and sorrow: and I called upon the name of the Lord.
5. O Lord, deliver my soul: the Lord is merciful and just, and our God showeth mercy.
6. The Lord is the keeper of little ones: I was humbled, and he delivered me.
7. Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.
8. For he hath delivered my soul from death: my eyes from tears, my feet from falling.
9. I will please the Lord in the land of the living.

1. I have loved and love my Lord; for he has heard, and I hope will always hear my prayer.

2. He has inclined his ear to my voice; therefore I will never cease to call upon him all the days of my life, confiding in his mercy.

3. Lallemant and Mattei explains this verse as referring to the fears and dangers of losing the life of the body; but Bellarmine interprets it thus: Deadly temptations have surrounded me which would draw me to eternal death, and these temptations have brought me near to the danger of being condemned to hell.

4, 5. In this state I found nothing on all sides but afflictions and sorrows; then I had recourse to the Lord, and called upon his name, saying: My God, deliver my soul from these perils. The Lord is as merciful as he is just; he is our God, and he shows mercy to those that have recourse to him.

6. "*Parvulos.*" The little ones who are humble.

7. "*In requiem tuam.*" To the place of thy repose, that is, to the heavenly country, as Bellarmine with St. Basil understand it. "*Benefecit tibi.*" According to the Hebrew: *Retribuit super te*—The Lord will recompense thee according to thy good works, by giving thee eternal life, which is a crown of justice. Thus again Bellarmine with St. Basil interprets the words.

9. I hope, then, to find myself in the land of the living, far from hell, where all are dead, and far from this world, where so many are also dead through sin, and there I shall be happy, occupied forever in pleasing the Lord.

Psalm II., which is Psalm CXV. of the Psalter.

This psalm does not differ from the preceding; but in it David shows yet more his gratitude for the graces which he acknowledges that he has received from his goodness.[1]

1. Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

2. Ego dixi in excessu meo: Omnis homo mendax.

3. Quid retribuam Domino, pro omnibus, quæ retribuit mihi?

4. Calicem salutaris accipiam, et nomen Domini invocabo.

5. Vota mea Domino reddam coram omni populo ejus: pre-

1. I have believed, therefore have I spoken: but I have been humbled exceedingly.

2. I said in my excess: Every man is a liar.

3. What shall I render to the Lord, for all the things that he hath rendered to me?

4. I will take the chalice of salvation; and I will call upon the name of the Lord.

5. I will pay my vows to the Lord before all his people:

[1] This in the Hebrew text is joined to the foregoing psalm

tiosa in conspectu Domini mors sanctorum ejus.

6. O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

7. Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

8. Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui Jerusalem.

precious in the sight of the Lord is the death of his saints.

6. O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

7. Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

8. I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

1. This verse is clearly explained by St. Paul: *Habentes autem eumden spiritum fidei, sicut scriptum est: Credidi propter quod locutus sum; et nos credimus, propter quod et loquimur*—But having the same spirit of faith, as it is written: I believe, for which cause I have spoken: we also believe, for which cause we speak also (2 *Cor.* iv. 13.) Hence this explanation: Resting on faith I have hoped in God; and I therefore said: Thou art my hope; and this I said on beholding myself so deeply humiliated and afflicted.

2. The following is the explanation given by Bellarmine, with Euthymius: In my ecstasy when my spirit was raised to the knowledge of the land of the living, I said that every man is a liar, that is, that when men talk of this world's happiness they only speak lies.

4. By the chalice of salvation St. Basil, St. Jerome, St. Augustine, Theodoret, and Euthymius, according to Bellarmine, understand the chalice of the Passion of Jesus Christ, of which he himself spoke thus: *Calicem quem dedit mihi Pater, non bibam illum?*—The chalice which my Father hath given me, shall I not drink it? (*John*, xviii. 11.) Hence this explanation: Having nothing to present to God for the graces that he has bestowed upon us, I will offer him in thanksgiving the sufferings of Jesus Christ, to which I will unite those that I endure; and I will always invoke the name of the Lord, that he may enable me to bear my pains with patience.

6. "*Quia ego servus tuus.*" That is: I will pay my vows to Thee, for I am Thy servant.

PSALM III., WHICH IS PSALM CXVI. OF THE PSALTER.

This psalm invites all the people to praise the mercy and the faithfulness of the Lord for having united them all in one and the same Church. It is thus that the Apostle interprets this psalm in his Epistle to the Romans (xv. 8–11).

1. LAUDATE Dominum omnes gentes: laudate eum omnes populi:

2. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

1. O PRAISE the Lord, all ye nations: praise him, all ye people.

2. For his mercy is confirmed upon us; and the truth of the Lord remaineth forever.

2. That is: He has multiplied upon us the effects of his mercy; and his faithfulness in the promises that he has made to us shall never fail.[1]

PSALM IV., WHICH IS PSALM CXIX. OF THE PSALTER.

David asks God to defend him against the calumnies of his enemies and he complains that his exile is prolonged during the persecution of Saul. This psalm is suitable to every Christian who struggling with adversity looks forward to the end of his exile here on earth.[2]

1. AD Dominum cum tribularer clamavi: et exaudivit me.

2. Domine, libera animam meam a labiis iniquis, et a lingua dolosa.

1. IN my trouble I cried to the Lord: and he heard me.

2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

[1] Mercy has reference to the Jews and the Gentiles; but the faithfulness of the Lord does not properly regard only the Jews to whom alone his promises were made.

[2] This psalm and those that follow till Psalm cxxxiii. inclusively, bear each the title *Canticum graduum—Songs of Degrees;* a title the meaning of which is not known. They are the fifteen psalms which in the breviary are called *Psalmi graduales—Gradual Psalms.* Many think that they were chanted by the people while ascending the fifteen steps of the Temple. However this may be, there are other degrees which the Holy Ghost seems to have particularly desired to put before us, namely, the terrestrial Jerusalem, a figure of the two following; the spiritual Jerusalem, or the Church militant; and the heavenly Jerusalem, or the Church triumphant. It is to this that we should tend by sighing after the end of our exile, and by invoking without ceasing the help of the Lord as the Israelites did in their captivity in Babylon.

3. Quid detur tibi, aut quid apponatur tibi, ad linguam dolosam?

4. Sagittæ potentis acutæ, cum carbonibus desolatoriis.

5. Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: multum incola fuit anima mea.

6. Cum his, qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4. The sharp arrows of the mighty, with coals that lay waste.

5. Wo is me, that my sojourning is prolonged: I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

6. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

3. What greater evil canst thou have to fear, O my soul, than that of a deceitful tongue?

4. The shafts that go forth from the mouth of a man of power are so sharp and hurtful that they are as burning coals dealing destruction all around.

5. "*Cum habitantibus Cedar.*" That is: With barbarians. *Cedar*, says Bellarmine, is a Hebrew word which means *Swarthiness.*[1]

Psalm V., which is Psalm CXX. of the Psalter.

Here the psalmist makes a just man speak, who lifts his eyes to the blessed mountains, where is seated the holy city, and whence he hopes for divine help.

1. Levavi oculos meos in montes, unde veniet auxilium mihi.

2. Auxilium meum a Domino, qui fecit cœlum et terram.

3. Non det in commotionem pedem tuum: neque dormitet qui custodit te.

4. Ecce non dormitabit, neque dormiet, qui custodit Israel.

1. I have lifted up my eyes to the mountains, from whence help shall come to me.

2. My help is from the Lord, who made heaven and earth.

3. May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4. Behold he shall neither slumber nor sleep, that keepeth Israel.

[1] The Cedarians, whence the name Saracens, inhabited Arabia Petræa. In the spiritual sense, says Gaume, this word designates worldlings, given up to error and corruption, and in the midst of whom the devout soul has much to suffer.

5. Dominus custodit te, Dominus protectio tua super manum dexteram tuam.

6. Per diem sol non uret te, neque luna per noctem.

7. Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

8. Dominus custodiat introitum tuum, et exitum tuum ex hoc nunc, et usque in sæculum.

5. The Lord is thy keeper, the Lord is thy protection, upon thy right hand.

6. The sun shall not burn thee by day: nor the moon by night.

7. The Lord keepeth thee from all evil: may the Lord keep thy soul.

8. May the Lord keep thy coming in and thy going out: from henceforth now and forever.

3. The Lord will not suffer thee to fall, when thou hast recourse to him

6. Thou wilt not have to fear the burning of the sun, nor the noxious influences of the moon.[1]

8. May he protect thee in all thy doings, from the beginning to the end, now and forever.

[1] We have several traits to remark in this beautiful description of the care of divine Providence in regard to the faithful man that confides in his goodness. It not only watches his feet, v. 3, to preserve him from falls and false steps, but it extends its attention to his whole person. In verse 5: "*Protectio tua.*" According to the Hebrew, after Bellarmine: *Umbraculum tuum.* That is: God is to his servant as a portable pavilion or a shield resting on his hand, and always ready to protect him against all that may be hurtful to him, the dangers of the day and of the night, v. 6, or of prosperity and of adversity, the enemies that attack openly and those that remain hidden. See Psalm xc. v. 4 to 6. In verse 8: "*Introitum tuum et exitum tuum.*" The coming in and the going out, or the beginning and the end of every action, of every undertaking, of every day of our whole life. According to the Hebrew, as St. Jerome translates it, it is in an inverse order: *Exitum tuum et introitum tuum;* this applies especially to the departure from the land of exile and to the entrance into our country.

Tuesday at Vespers.

PSALM I., WHICH IS PSALM CXXI. OF THE PSALTER.

In this psalm is expressed the joy that the Jews felt when they heard that they were to leave Babylon and be released from captivity. Every Christian may use this psalm to stimulate his desires for heaven.

1. LÆTATUS sum in his, quæ dicta sunt mihi: in domum Domini ibimus.

2. Stantes erant pedes nostri, in atriis tuis Jerusalem.

3. Jerusalem, quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

4. Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

5. Quia illic sederunt sedes in judicio, sedes super domum David.

6. Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

7. Fiat pax in virtute tua: et abundantia in turribus tuis.

8. Propter fratres meos, et proximos meos, loquebar pacem de te:

9. Propter domum Domini Dei nostri, quæsivi bona tibi.

1. I REJOICED at the things that were said to me: We shall go into the house of the Lord.

2. Our feet were standing in thy courts, O Jerusalem.

3. Jerusalem, which is built as a city: which is compact together.

4. For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

5. Because there seats have sat in judgment, seats upon the house of David.

6. Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee:

7. Let peace be in thy strength: and abundance in thy towers.

8. For the sake of my brethren and of my neighbors, I spoke peace of thee.

9. Because of the house of the Lord our God, I have sought good things for thee.

2. We rejoice at seeing our feet as if already arrived at the threshold of thy gates.

3. "*Ejus.*" Redundance common in the Hebrew. "*In idipsum.*" That is: *Simul:* Altogether. "*Participatio in idipsum.*" Bellarmine explains: Charity which unites friends, makes all goods common among them, and all become the joy of each.

4. "*Testimonium Israel.*" This is understood of the law by which the Israelites were obliged at fixed periods to worship God in the Temple; but on applying it to heaven, it has reference to the souls of the just, who will ascend thither to be solely occupied in praising the Lord.

6. Pray for the prosperity of Jerusalem. May those that love thee, O holy city, possess in thee the abundance of every good.

9. Because thou art the house of the Lord, I desire for thee an abundance of every good.

Psalm II., which is Psalm CXXII. of the Psalter.

Prayer that the Hebrews address to the Lord that he may put an end to the captivity at Babylon. Thus does the Church in her persecutions implore deliverance from God.[1]

1. Ad te levavi oculos meos, qui habitas in cœlis.

2. Ecce sicut oculi servorum, in manibus dominorum suorum,

3. Sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

4. Miserere nostri Domine, miserere nostri, quia multum repleti sumus despectione:

5. Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

1. To thee have I lifted up my eyes, who dwellest in heaven.

2. Behold as the eyes of servants are on the hands of their masters,

3. As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

4. Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

5. For our soul is greatly filled: *we are* a reproach to the rich, and contempt to the proud.

[1] In verses 2, 3. "*In manibus.*" St. Jerome translates: *Ad manum;* this agrees better with what follows: "*Ad Dominum.*" Bellarmine thus explains the comparison: When a servant or slave in fault is punished he looks with fear and sadness at the hand of his master who strikes him, and he seems even by his look to ask for mercy.

PSALM III., WHICH IS PSALM CXXIII. OF THE PSALTER.

A hymn of thanksgiving which the Jews addressed to God after the captivity at Babylon. Thus may the just man also address God after his victory over a temptation.

1. NISI quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis.

2. Cum exurgerent homines in nos, forte vivos deglutissent nos:

3. Cum irasceretur furor eorum in nos, forsitan aqua absorbuisset nos.

4. Torrentem pertransivit anima nostra: forsitan pertransisset anima nostra aquam intolerabilem.

5. Benedictus Dominus, qui non dedit nos in captionem dentibus eorum.

6. Anima nostra sicut passer erepta est de laqueo venantium.

7. Laqueus contritus est, et nos liberati sumus.

8. Adjutorium nostrum in nomine Domini, qui fecit cœlum et terram.

1. IF it had not been that the Lord was with us, let Israel now say: If it had not been that the Lord was with us,

2. When men rose up against us, perhaps they had swallowed us up alive.

3. When their fury was enkindled against us, perhaps the water had swallowed us up.

4. Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

5. Blessed be the Lord, who hath not given us, to be a prey to their teeth.

6. Our soul hath been delivered, as a sparrow out of the snare of the fowlers:

7. The snare is broken, and we are delivered.

8. Our help is in the name of the Lord, who made heaven and earth.

3. "*Aqua.*" That is, this their rage like a torrent of water.

4. We have happily passed through that torrent; but without the assistance of God we could never have passed through so great a flood.

PSALM IV., WHICH IS PSALM CXXIV: OF THE PSALTER.

Released from the captivity at Babylon, the Jews receive the assurance that God will never fail as long as they confide in him, to assist them against their enemies.

1. QUI confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.

2. Montes in circuitu ejus: et Dominus in circuitu populi

1. THEY that trust in the Lord *shall* be as mount Sion: he shall not be moved forever that dwelleth in Jerusalem.

2. Mountains are round about it: so the Lord is round

sui, ex hoc nunc, et usque in sæculum.

3. Quia non relinquet Dominus virgam peccatorum super sortem justorum: ut non extendant justi ad iniquitatem manus suas.

4. Benefac Domine bonis, et rectis corde.

5. Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem: pax super Israel.

about his people, from henceforth now and forever.

3. For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

4. Do good, O Lord, to those that are good, and to the upright of heart.

5. But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

2. Jerusalem shall be defended by the mountains that surround it, and his people shall ever be protected by the Lord who will stand round about them.

5. The Lord will treat those that fail in their duties, departing from the right way, as he treats the wicked; but Israel shall always enjoy peace. "*Obligationes.*" According to the Hebrew and the Greek, as Bellarmine explains it with St. Jerome and Euthymius: *Pravitates, Obliquitates*—Crooked ways. The prophet said, v. 4, that God will reward the just; he adds here that as to those that turn from an upright heart by engaging in crooked ways, by compounding with their consciences, shall end by finding themselves among the declared enemies, in the midst of the evils that await them, while peace with all its happiness shall be shared by the true servants of God.

Psalm V., which is Psalm CXXV. of the Psalter.

This psalm contains the sighs of the Jews to be released from captivity at Babylon. It is of service to sinners who wish to be delivered from this slavery of sin, and to the just who sigh for the end of their exile here on earth.

1. In convertendo Dominus captivitatem Sion: facti sumus sicut consolati.

2. Tunc repletum est gaudio os nostrum: et lingua nostra exultatione.

3. Tunc dicent inter Gentes: Magnificavit Dominus facere cum eis.

1. When the Lord brought back the captivity of Sion: we became like men comforted:

2. Then was our mouth filled with gladness: and our tongue with joy.

3. Then shall they say among the Gentiles: The Lord hath done great things for them.

4. Magnificavit Dominus facere nobiscum: facti sumus lætantes.

5. Converte Domine captivitatem nostram, sicut torrens in Austro.

6. Qui seminant in lacrymis, in exultatione metent.

7. Euntes ibant et flebant, mittentes semina sua.

8. Venientes autem venient cum exultatione, portantes manipulos suos.

4. The Lord hath done great things for us: we are become joyful.

5. Turn again our captivity, O Lord, as a stream in the south.

6. They that sow in tears shall reap in joy.

7. Going they went and wept, casting their seeds.

8. But coming they shall come with joyfulness, carrying their sheaves.

1. St. Jerome translates: *Cum converteret Dominus captivitatem Sion, facti sumus quasi somniantes.* The verse is explained thus: When the Lord shall bring forth Sion, or his people from captivity, we shall be filled with such consolation that we shall seem to be in a dream.[1]

2. Then we shall be so full of joy that our tongue will break forth in canticles of gladness.

4. And we, too, shall say: The Lord hath wrought great things in our behalf; for this reason we rejoice.

5. Deliver us, then, O Lord! from our captivity, and grant that we may be consoled as are consoled those that dwell in the South when there comes to them an abundance of water.[2]

[1] Interpreters that see in this psalm the expression of the joy of the Jews after their deliverance take the verbs in the past tense, as they are found in the Vulgate, but it seems to be more natural to understand them in the future; this is allowed by the Hebrew, and agrees better with the verses 3 and 5. We remark the sequence of ideas: interior consolation, v. 1; exterior joy, 2; universal admiration and thanksgiving, 3, 4; prayer to hasten this happy event, 5; courage in waiting, sustained by the hopes of the fruits to be gathered; a wonderful figure, 6, 7, 8.

[2] There are some that explain this verse differently: Grant that we return from exile in full numbers and with speed, as a current that carries everything with it when under the influence of the South wind.

Wednesday at Vespers.

PSALM I., WHICH IS PSALM CXXVI. OF THE PSALTER.

Returned from Babylon, the Jews had undertaken to rebuild the city and the Temple, and as they were hindered from doing so by the incursions of their enemies, the prophet exhorts them to trust in God.

1. NISI Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.

2. Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.

3. Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

4. Cum dederit dilectis suis somnum: ecce hereditas Domini, filii: merces, fructus ventris.

5. Sicut sagittæ in manu potentis: ita filii excussorum.

6. Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

1. EXCEPT the Lord build the house, they labor in vain that build it.

2. Except the Lord keep the city, he watcheth in vain that keepeth it.

2. It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

4. When he shall give sleep to his beloved: behold children are the inheritance of the Lord: *their* reward, the fruit of the womb.

5. As arrows in the hand of the mighty: so the children of them that have been shaken.

6. Blessed is the man, that hath filled his desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

3. In vain do you rise before daybreak, if the Lord does not come to your aid; moreover, you should not rise until you have taken your repose, since you have eaten the bread of sorrow, that is, you have lived in the midst of so great evils.

4. "*Cum dederit dilectis suis somnum.*" After the Lord shall have given to his beloved, that is, to his people, sleep, that is, peace by means of the promised Redeemer. "*Ecce hereditas Domini, filii.*" Then shall appear the inheritance of Jesus Christ the Lord, an inheritance that shall consist in the multitude of the children born in his Church according to the prophecy: *Postula a me, et dabo tibi gentes hereditatem tuam* —Ask of

me, and I will give thee the Gentiles for thine inheritance (*Ps.* ii. 8). "*Merces, fructus ventris.*" The recompense of the Lord shall be the fruit of the womb; that is, these same children shall be the recompense of Jesus Christ according to another prophecy: *Si posuerit pro peccato animam suam, videbit semen longævum*—If he shall lay down his life for sin, he shall see a long-lived seed (*Is.* liii. 10). This is well expressed in the Greek version in this sense: The multitude of children shall be the inheritance of the Lord, and the recompense of Jesus Christ, who was properly the fruit of Mary's womb.

5. These children, tormented by persecutions, shall be against their enemies as so many arrows in the hand of a strong man.[1]

6. Blessed is he that shall see his desire satisfied by the birth of so many children; he shall not suffer confusion when he shall have to treat with his enemies before the gate of the city,[2] that is, according to Bellarmine, at the last judgment, which shall take place at the great gate or before the whole world, when Jesus Christ shall confound the demons, who thought to drag the whole human race down to hell.

Psalm II., which is Psalm CXXVII. of the Psalter.

The prophet announces to the Jews after their return from Babylon the blessings that they will receive from God if they keep his laws. These blessings are temporal; belong, properly speaking, to the just under the Old Law.[3]

1. Beati omnes, qui timent Dominum, qui ambulant in viis ejus.	1. Blessed are all they that fear the Lord, that walk in his ways.

[1] The holy souls, fruit of the Passion of Jesus Christ, and children of the Church, always persecuted as their divine Spouse, are the arms that the Almighty employs to combat and to overcome the errors and bad passions of the world.

[2] It is known that among the Orientals it was there that judgments were rendered in the presence of the people assembled. See Psalm lxviii. 15.

[3] We may, however, see under these sensible images goods of a higher order: the works of a just man are already a kind of posterity that he leaves after him on earth; there are moreover spiritual children in the souls that he has contributed, by prayer, by example, by word,

2. Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.

3. Uxor tua sicut vitis abundans, in lateribus domus tuæ.

4. Filii tui sicut novellæ olivarum, in circuitu mensæ tuæ.

5. Ecce sic benedicetur homo, qui timet Dominum.

6. Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.

7. Et videas filios filiorum tuorum, pacem super Israel.

2. For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.

3. Thy wife *shall be* as a fruitful vine, on the sides of thy house.

4. Thy children as olive plants, round about thy table.

5. Behold thus shall the man be blessed that feareth the Lord.

6. May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

7. And mayst thou see thy children's children, *and* peace upon Israel.

2. The labors of thy hands shall be blessed, for thou shalt taste of their fruits; thou shalt be happy and rest content.

3. Thy wife, living retired in thy house, shall be fruitful in children as a vine abundant with grapes. "*In lateribus.*" St. Jerome translates: *In penetralibus*—In the inner part.

6. "*Ex Sion.*" That is: From heaven.[1]

Psalm III., which is Psalm CXXVIII. of the Psalter.

Many interpreters refer this psalm to the time when the Jews, freed from captivity, strove to rebuild Jerusalem. The psalmist exhorts the people to put their trust in the Lord, who had already delivered them from their past evils.

1. Sæpe expugnaverunt me a juventute mea, dicat nunc Israel.

1. Many a time have they fought against me from my youth, let Israel now say.

in bringing them back or sustaining them or making them advance in the way of salvation. In verse 2, the psalmist addresses himself to each in particular, and we may remark that he does not make happiness consist in the possession of riches.

[1] In these last two verses, according to Bellarmine, the Holy Ghost promises the just man supreme blessing, the only true and perfect happiness, which consists in seeing and possessing the sovereign Good in the heavenly Jerusalem during all eternity.

2. Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

3. Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

4. Dominus justus concidit cervices peccatorum: confundantur, et convertantur retrorsum omnes, qui oderunt Sion.

5. Fiant sicut fœnum tectorum, quod priusquam evellatur, exaruit:

6. De quo non implevit manum suam qui metit, et sinum suum qui manipulos colligit:

7. Et non dixerunt qui præteribant: Benedictio Domini super vos: benediximus vobis in nomine Domini.

2. Many a time have they fought against me from my youth: but they could not *prevail* over me.

3. The wicked have wrought upon my back: they have lengthened their iniquity.

4. The Lord *who is* just will cut the necks of sinners: let them all be confounded and turned back that hate Sion.

5. Let them be as grass upon the tops of houses: which withereth before it be plucked up.

6. Wherewith the mower filleth not his hand, nor he that gathereth sheaves, his bosom.

7. And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

1. Many times from my youth up I have been combated by my enemies; thus the people of Israel should now speak.[1]

2. "*Etenim.*" St. Jerome translates: *Sed.* But they could not crush me.

3. "*Fabricaverunt.*" According to the Hebrew, this word signifies properly the repeated strokes on the anvil; hence the more precise meaning would be: Sinners have struck on my back with repeated blows.

4. "*Cervices.*" Their heads, that is, their pride. "*Sion.*" The people of Israel.

5. "*Fiant sicut fenum tectorum.*" Let them become as the grass which grows on the roofs of houses.[2]

[1] Beginning similar to that of Psalm cxxiii. "*Expugnaverunt.*" According to the Hebrew and the Greek, Bellarmine says: *Angustiaverunt, Bellaverunt.* We easily recognize here in the people of Israel the Church militant of all times.

[2] Ordinary prediction under the form of imprecation, and remarkable comparison; that is: They shall be like the grass, not of the field, but of the house-tops, which no one takes the trouble to pull out or

PSALM IV., WHICH IS PSALM CXXIX. OF THE PSALTER.

This psalm expresses the lamentations of the Israelites who are yet prisoners at Babylon. It is suitable in the mouth of the sinner, who, groaning under the weight of his sins, implores aid from God.

1. De profundis clamavi ad te Domine: Domine exaudi vocem meam.

2. Fiant aures tuæ intendentes, in vocem deprecationis meæ.

3. Si iniquitates observaveris Domine: Domine quis sustinebit?

4. Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.

5. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

6. A custodia matutina usque ad noctem: speret Israel in Domino.

7. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

8. Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

1. OUT of the depths I have cried to thee, O Lord: Lord, hear my voice.

2. Let thy ears be attentive to the voice of my supplication.

3. If thou, O Lord, wilt mark iniquities; Lord who shall stand it.

4. For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

5. My soul hath relied on his word: my soul hath hoped in the Lord.

6. From the morning watch even until night: let Israel hope in the Lord.

7. Because with the Lord there is mercy: and with him plentiful redemption.

8. And he shall redeem Israel from all his iniquities.

1, 2. From the deep abyss of my miseries, I cry out to Thee, O Lord; hear my prayer.

3. If Thou requirest a strict account of our sins, who will be able to endure it?

4. But Thy mercy gives me courage, for in Thee there is an exhaustless fountain of compassion and goodness; and what causes me to hope in Thee is, that Thou makest it a law to have pity on every sinner who in humility seeks Thy pardon.

5. My soul awaits the mercy of God, relying on his promise; thus having hoped in the Lord, it will not be confounded.[1]

gather; for the sun dries it and makes it wither before it can develop itself. In verse 7 reference is made to the ancient custom of addressing good wishes to the mowers; this could not be if there were question of the grass on the house-tops.

[1] The psalm here enters a second part: repentant sinners are exhorted never to cease to hope in God, because he is full of mercy and faithful

6. From break of day, even until night, Israel will not cease to trust in the Lord.

7. The prophet points out here the foundation of all our hopes, namely, the blood of Jesus Christ by which he was to redeem the human race. He says: For mercy with God is infinite; and he is well able to redeem us by abundant help from our evils.

Psalm V., which is Psalm CXXX. of the Psalter.

David complains that Saul and his followers accuse him of being proud, and calls God to witness against this calumny.

1. Domine non est exaltatum cor meum: neque elati sunt oculi mei.
2. Neque ambulavi in magnis: neque in mirabilibus super me:
3. Si non humiliter sentiebam: sed exaltavi animam meam:
4. Sicut ablactatus est super matre sua, ita retributio in anima mea.
5. Speret Israel in Domino, ex hoc nunc, et usque in sæculum.

1. Lord, my heart is not puffed up: nor are my eyes haughty.
2. Neither have I walked in great matters: nor in wonderful things above me.
3. If I was not humbly minded, but exalted my soul:
4. As a child that is weaned is towards his mother, so reward in my soul.
5. Let Israel hope in the Lord, from henceforth now and forever.

1. My God, Thou knowest that I have not had in my heart, nor shown in my looks, proud sentiments.

2. That is: I have not conducted myself in such a manner as is above my condition.

3. 4. If instead of thinking humbly of myself, I have been exalted in mind above what is becoming, I am content to be punished, and treated as a babe that lies wailing at its mother's breast when deprived of milk.

to his promises; he himself works out their redemption, and delivers them from all their sins.

Thursday at Vespers.

PSALM I., WHICH IS PSALM CXXXI. OF THE PSALTER.

King Salomon prays to God to come in the Temple which is prepared for him, and at the same time to perform the promises that David had received for the benefit of his descendants. It is believed that this psalm was chanted when Salomon had the Ark borne into the Temple which he had built.[1]

1. MEMENTO Domine David, et omnis mansuetudinis ejus:
2. Sicut juravit Domino, votum vovit Deo Jacob:

3. Si introiero in tabernaculum domus meæ, si ascendero in lectum strati mei:

4. Si dedero somnum oculis meis, et palpebris meis dormitationem,
5. Et requiem temporibus meis: donec inveniam locum Domino, tabernaculum Deo Jacob.
6. Ecce audivimus eam in Ephrata: invenimus eam in campis silvæ.
7. Introibimus in tabernaculum ejus: adorabimus in loco, ubi steterunt pedes ejus.
8. Surge Domine in requiem tuam, tu et arca sanctificationis tuæ.
9. Sacerdotes tui induantur

1. O LORD, remember David, and all his meekness:
2. How he swore to the Lord, he vowed a vow to the God of Jacob.
3. If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:
4. If I shall give sleep to my eyes, or slumber to my eyelids.
5. Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.
6. Behold we have heard of it in Ephrata: we have found it in the fields of the wood.
7. We will go into his tabernacle: we will adore in the place where his feet stood.
8. Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.
9. Let thy priests be clothed

[1] In reciting it let us represent to ourselves that we should be the temple of the Holy Ghost, a sanctuary where Jesus Christ, through holy Communion, comes to live in person with the Holy Trinity. Represent to ourselves also the promises that we have made to God and those that God has deigned to make to us.

justitiam: et sancti tui exultent.

10. Propter David servum tuum, non avertas faciem Christi tui.

11. Juravit Dominus David veritatem, et non frustrabitur eam: De fructu ventris tui ponam super sedem tuam.

12. Si custodierint filii tui testamentum meum, et testimonia mea hæc, quæ docebo eos:

13. Et filii eorum usque in sæculum, sedebunt super sedem tuam.

14. Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.

15. Hæc requies mea in sæculum sæculi: hic habitabo, quoniam elegi eam.

16. Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus.

17. Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt.

18. Illuc producam cornu David, paravi lucernam Christo meo.

19. Inimicos ejus induam confusione: super ipsum autem efflorebit sanctificatio mea.

with justice: and let thy saints rejoice.

10. For thy servant David's sake, turn not away the face of thy anointed.

11. The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12. If thy children will keep my covenant, and these my testimonies which I shall teach them:

13. Their children also for evermore shall sit upon thy throne.

14. For the Lord hath chosen Sion: he hath chosen it for his dwelling.

15. This is my rest forever and ever: here will I dwell for I have chosen it.

16. Blessing I will bless her widow: I will satisfy her poor with bread.

17. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

18. There will I bring forth a horn to David, I have prepared a lamp for my anointed.

19. His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

2–5. While the Ark was still under the tent, David made to God this vow, which he confirmed with an oath:[1] I promise not to enter my house, nor to give myself any repose, until I have found a place for my Lord, which may be a dwelling worthy of the Lord.

6. "*Eam.*" That is: The Ark.[2]

[1] "*Si introiero . . .*" Formula of oath. See Psalm lxxxviii. 35.

[2] The psalmist means that the Ark had no proper and fixed abode; it had been three hundred and twenty-eight years in Ephrata, that is, at Silo, in the land of Ephraim; it was afterwards, for seventy years (1

7. But now we shall enter with joy his own tabernacle, and we shall adore the Lord in this holy place where he has set his feet, that is, where he has begun to dwell.

8. Arise, then, O Lord! and enter the place of Thy repose, with the Ark of Thy sanctification, that is, the Ark by which Thou hast been so glorified.

9 May Thy priests be invested with justice, that is, with holiness, and all Thy holy ministers serve Thee with gladness.

10. For the love of David, Thy beloved servant, reject not his Son who is Thy Christ.[1]

12. "*Testamentum.*" St. Jerome translates: *Pactum.* "*Testimonia mea.*" My precepts, tokens of my will.

13. If their descendants shall do likewise, they in perpetuity shall sit upon this same throne of Thine.

15. The Lord said: This is, etc.

16. "*Viduam ejus benedicens benedicam.*" Here I will bless the widow by succoring her abundantly.

17. I will vest with salvation, that is, I will sanctify her priests, and her ministers shall live in joy.

18. Here I will cause the power of David to flourish; for I have prepared for him a lamp, that is, a brilliant posterity.

19. *Sanctificatio mea.*" That is: The sacred crown by which I have sanctified him.[2]

Kings, vii.), at Cariathiarim, a name that signifies City of Forests, after having been seven months with the Philistines; and before being transported (2 *Kings*, vi.) to Mount Sion it was for three months at the house of Obededom, near Jerusalem.

[1] Christ, or the Anointed, that is, King Salomon: who, after having asked for the ministers of the sanctuary interior and exterior sanctity, now prays for himself by confiding in the merits of his father and in the promises that God made to him,—promises that he calls to mind till the end of the psalm, as he calls to mind at the beginning the promise of David.

[2] All these divine promises are absolute in reference to Jesus Christ and his Church, but not in reference to what concerns the other children of David and his temporal kingdom.

PSALM II., WHICH IS PSALM CXXXII. OF THE PSALTER.

The prophet exhorts all the ministers of the sanctuary to live together in peace, and to praise God with one accord by praying to him for the people.

1. ECCE quam bonum, et quam jucundum habitare fratres in unum:

2. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron,

3. Quod descendit in oram vestimenti ejus: sicut ros Hermon, qui descendit in montem Sion.

4. Quoniam illic mandavit Dominus benedictionem, et vitam usque in sæculum.

1. BEHOLD how good and how pleasant it is for brethren to dwell together in unity.

2. *It is* like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,

3. Which ran down to the skirt of his garment: as the dew of Hermon, *or that* which descendeth upon mount Sion.

4. For there the Lord hath commanded blessing, and life for evermore.

1 How useful and sweet it is for brethren to dwell together in perfect union!

2, 3. This union is like a perfumed ointment which, poured on the head of Aaron, flowed down by his beard even to the border of his vestment; it is also like the dew that falls down upon the mountains of Hermon and of Sion, and renders them so fertile.[1]

[1] The sense of this double comparison: Fraternal union is agreeable and useful to all those that have the happiness to share in it; it is agreeable, as the most precious perfume, such as is used at the consecration of bishops; it is useful, as the dew that descends upon arid hills to fertilize them. We believe that by Mount Sion must here be understood not that of Jerusalem, but that which is beyond the Jordan near Hermon (*Deut.* iv. 48); and in the Hebrew we find the plural: the mountains of Sion. The Holy Ghost shows us in these images how the heavenly favors and blessings are poured out on the assembly of the faithful, that is, the Church, the members of which are united. 1. At the consecration of a bishop the holy oil, which is a figure of grace, flows from the head to the beard, according to Bellarmine, and from the beard to the vestment: the head is the chief prelate; the beard, according to Bellarmine, are the prelates; the vestment is the faithful. 2. In the same way, the dew that descends from heaven to fertilize the earth extends from the high mountain of Hermon to the hills that surround it.

4. Because, where such a union reigns, God showers down blessings in abundance, and vouchsafes the joy of a life that is eternal.

PSALM III., WHICH IS PSALM CXXXIV. OF THE PSALTER.

In this psalm the prophet exhorts the priests and the levites to praise the Lord for his power, which so greatly distinguishes him from the gods of the Gentiles, and to render him thanks for the benefits that he has bestowed upon his people.

1. LAUDATE nomen Domini, laudate servi Dominum.

2. Qui statis in domo Domini, in atriis domus Dei nostri.

3. Laudate Dominum, quia bonus Dominus: psallite nomini ejus quoniam suave.

4. Quoniam Jacob elegit sibi Dominus Israel in possessionem sibi.

5. Quia ego cognovi quod magnus est Dominus, et Deus noster præ omnibus diis.

6. Omnia quæcumque voluit, Dominus fecit in cœlo, et in terra, in mari, et in omnibus abyssis.

7. Educens nubes ab extremo terræ: fulgura in pluviam fecit.

8. Qui producit ventos de thesauris suis: qui percussit primogenita Ægypti ab homine usque ad pecus.

9. Et misit signa, et prodigia in medio tui Ægypte: in Pharaonem, et in omnes servos ejus.

10. Qui percussit gentes multas: et occidit reges fortes.

11. Sehon regem Amorrhæorum, et Og regem Basan, et omnia regna Chanaan.

1. PRAISE ye the name of the Lord, O you *his* servants, praise the Lord.

2. You that stand in the house of the Lord, in the courts of the house of our God.

3. Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

4. For the Lord hath chosen Jacob unto himself: Israel for his own possession.

5. For I have known that the Lord is great, and our God is above all gods.

6. Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

7. He bringeth up clouds from the end of the earth: he hath made lightnings for the rain.

8. He bringeth forth winds out of his stores: he slew the first-born of Egypt from man even unto beast.

9. He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharao, and upon all his servants.

10. He smote many nations: and slew mighty kings:

11. Sehon king of the Amorrhites, and Og king of Basan, and all the kingdoms of Chanaan.

12. Et dedit terram eorum hereditatem, hereditatem Israel populo suo.

13. Domine nomen tuum in æternum: Domine memoriale tuum in generationem et generationem.

14. Quia judicabit Dominus populum suum: et in servis suis deprecabitur.

15. Simulacra Gentium argentum, et aurum, opera manuum hominum.

16. Os habent, et non loquentur: oculos habent, et non videbunt.

17. Aures habent, et non audient: neque enim est spiritus in ore ipsorum.

18. Similes illis fiant qui faciunt ea: et omnes, qui confidunt in eis.

19. Domus Israel benedicite Domino: domus Aaron benedicite Domino.

20. Domus Levi benedicite Domino: qui timetis Dominum, benedicite Domino.

21. Benedictus Dominus ex Sion, qui habitat in Jerusalem.

12. And gave their land for an inheritance, for an inheritance to his people Israel.

13. Thy name, O Lord, is forever: thy memorial, O Lord, unto all generations.

14. For the Lord will judge his people, and will be entreated in favor of his servants.

15. The idols of the Gentiles are silver and gold, the works of men's hands.

16. They have a mouth, but they speak not: they have eyes, but they see not.

17. They have ears, but they hear not: neither is there any breath in their mouths.

18. Let them that make them be like to them: and every one that trusteth in them.

19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20. Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord,

21. Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

3. "*Suave.*" It is sweet on account of the blessings that he pours on his creatures.

8. He makes the winds issue forth from the places where he keeps them stored, as in a treasure-house, to use them when he pleases; he it is who in Egypt struck with death the first-born of men and of beasts.

14. "*Judicabit.*" That is: With a just judgment he will punish the persecutors of his people. "*Deprecabitur.*" Bellarmine says that this verb must be taken in a passive sense; that is: *Exorabitur*. In his mercy he will be moved by their prayers, and he will answer them.[1]

15. The true God is all-powerful; but these idols have no power.[2]

[1] See the canticle of Moses, v. 52 (Saturday at Lauds).

[2] We may see the same description in Psalm cxiii. 12–16.

17. "*Neque enim est spiritus in ore ipsorum.*" That is: They have no breath; they did not show any sign of life.

19. "*Domus Israel.*" The family or people of Israel.[1]

21. Blessed be the Lord who dwells in Jerusalem, and who pours forth his graces upon us from Mount Sion.

Psalm IV., which is Psalm CXXXV. of the Psalter.

The prophet exhorts the Israelites to thank the Lord for all the benefits that he has bestowed upon men, and especially upon the Jewish people.

1. Confitemini Domino quoniam bonus: quoniam in æternum misericordia ejus.

2. Confitemini Deo deorum: quoniam in æternum misericordia ejus.

3. Confitemini Domino dominorum: quoniam in æternum misericordia ejus.

4. Qui facit mirabilia magna solus: quoniam in æternum misericordia ejus.

5. Qui fecit cœlos in intellectu: quoniam in æternum misericordia ejus.

6. Qui firmavit terram super aquas: quoniam in æternum misericordia ejus.

7. Qui fecit luminaria magna: quoniam in æternum misericordia ejus.

8. Solem in potestatem diei: quoniam in æternum misericordia ejus.

9. Lunam, et stellas in potestatem noctis: quoniam in æternum misericordia ejus.

10. Qui percussit Ægyptum cum primogenitis eorum: quoniam in æternum misericordia ejus.

1. Praise the Lord, for he is good: for his mercy endureth forever.

2. Praise ye the God of gods: for his mercy endureth forever.

3. Praise ye the Lord of lords: for his mercy endureth forever.

4. Who alone doth great wonders: for his mercy endureth forever.

5. Who made the heavens in understanding: for his mercy endureth forever.

6. Who established the earth above the waters: for his mercy endureth forever.

7. Who made the great lights: for his mercy endureth forever.

8. The sun to rule the day: for his mercy endureth forever.

9. The moon and the stars to rule the night: for his mercy endureth forever.

10. Who smote Egypt with their first-born: for his mercy endureth forever.

[1] After having portrayed the vanity of the worship of idols, the prophet addresses himself to all those that acknowledge the true God, then in particular to priests, to levites, to the simple faithful, and calls upon them never to cease to render him homage.

11. Qui eduxit Israel de medio eorum: quoniam in æternum misericordia ejus.

12. In manu potenti, et brachio excelso: quoniam in æternum misericordia ejus.

13. Qui divisit mare Rubrum in divisiones. quoniam in æternum misericordia ejus.

14. Et eduxit Israel per medium ejus: quoniam in æternum misericordia ejus.

15. Et excussit Pharaonem, et virtutem ejus in mari Rubro: quoniam in æternum misericordia ejus.

16. Qui traduxit populum suum per desertum. quoniam in æternum misericordia ejus.

17. Qui percussit reges magnos: quoniam in æternum misericordia ejus.

18. Et occidit reges fortes. quoniam in æternum misericordia ejus.

19. Sehon regem Amorrhæorum: quoniam in æternum misericordia ejus.

20. Et Og regem Basan: quoniam in æternum misericordia ejus.

21. Et dedit terram eorum hereditatem: quoniam in æternum misericordia ejus.

22. Hereditatem Israel servo suo: quoniam in æternum misericordia ejus.

23. Quia in humilitate nostra memor fuit nostri: quoniam in æternum misericordia ejus.

24. Et redemit nos ab inimicis nostris: quoniam in æternum misericordia ejus.

25. Qui dat escam omni carni: quoniam in æternum misericordia ejus.

26. Confitemini Deo cœli: quoniam in æternum misericordia ejus.

11. Who brought out Israel from among them: for his mercy endureth forever.

12. With a mighty hand and with a stretched-out arm: for his mercy endureth forever.

13. Who divided the Red Sea into parts: for his mercy endureth forever.

14. And brought out Israel through the midst thereof: for his mercy endureth forever.

15. And overthrew Pharao and his host in the Red Sea: for his mercy endureth forever.

16. Who led his people through the desert: for his mercy endureth forever.

17. Who smote great kings: for his mercy endureth forever.

18. And slew strong kings: for his mercy endureth forever.

19. Sehon king of the Amorrhites: for his mercy endureth forever.

20. And Og king of Basan: for his mercy endureth forever.

21. And he gave their land for an inheritance: for his mercy endureth forever.

22. For an inheritance to his servant Israel: for his mercy endureth forever.

23. For he was mindful of us in our affliction: for his mercy endureth forever.

24. And he redeemed us from our enemies: for his mercy endureth forever.

25. Who giveth food to all flesh: for his mercy endureth forever.

26. Give glory to the God of heaven: for his mercy endureth forever.

27. Confitemini Domino dominorum: quoniam in æternum misericordia ejus.

27. Give glory to the Lord of lords: for his mercy endureth forever.

1. "*Confitemini.*" Render thanks to the Lord.
2. "*Deo deorum.*" The true God of false gods.[1]
25. *Omni carni.*" All men and beasts.[2]

PSALM V., WHICH IS PSALM CXXXVI. OF THE PSALTER.

This psalm shows us the Jews, who, captives at Babylon, bewail their miseries and sigh for their return to Jerusalem. It is most suitable to the Christian soul that mourns in this exile here below and desires to go to its heavenly country.[3]

1. SUPER flumina Babylonis, illic sedimus et flevimus: cum recordaremur Sion:

2. In salicibus in medio ejus, suspendimus organa nostra.

3. Quia illic interrogaverunt nos, qui captivos duxerunt nos, verba cantionum.

4. Et qui abduxerunt nos:

1. UPON the rivers of Babylon, there we sat and wept: when we rembered Sion:

2. On the willows in the midst thereof, we hung up our instruments.

3. For there they that led us into captivity required of us the words of songs.

4. And they that carried us

[1] Or: The God of all those that are called gods by any title whatsoever. See Psalms xlix. and lxxxi.

[2] The prodigies of the power, wisdom, goodness, and mercy of the Lord, enumerated in this psalm, should represent to our mind those of a higher order, such as the divine law, the Redemption, the Eucharist, the Church. We notice that the last two verses reproduce the beginning for the conclusion.

[3] It is attributed to David in its very title; it is therefore a prophecy, and is written in a poetic style which one cannot too much admire. We may distinguish in it four parts. The first, v. 1, 2, portrays the affliction of the Israelites in their captivity: oppressed by lively regrets at the remembrance of Jerusalem, which was so far from them, and all devastated in punishment of their faults, they sit down in sadness and weep; their citterns, according to the Hebrew word, are suspended from the willow-tree as a sign of mourning. The second, v. 3–5, shows their indignation when, whether through curiosity or irony, they are asked to sing their sacred hymns. The third, v. 6–8, is a protestation of fidelity and love for Jerusalem, which is to be the first subject of their joy, and that only when they will be able to celebrate their deliverance. The fourth, in fine, is an imprecation or prediction against their enemies.

Hymnum cantate nobis de canticis Sion.

5. Quomodo cantabimus canticum Domini in terra aliena?

6. Si oblitus fuero tui Jerusalem, oblivioni detur dextera mea.

7. Adhæreat lingua mea faucibus meis, si non meminero tui:

8. Si non proposuero Jerusalem, in principio lætitiæ meæ.

9. Memor esto Domine filiorum Edom, in die Jerusalem:

10. Qui dicunt: Exinanite, exinanite usque ad fundamentum in ea.

11. Filia Babylonis misera: beatus, qui retribuet tibi retributionem tuam, quam retribuisti nobis.

12. Beatus, qui tenebit, et allidet parvulos tuos ad petram.

away, *said:* Sing ye to us a hymn of the songs of Sion.

5. How shall we sing the song of the Lord in a strange land?

6. If I forget thee, O Jerusalem, let my right hand be forgotten.

7. Let my tongue cleave to my jaws, if I do not remember thee:

8. If I make not Jerusalem the beginning of my joy.

9. Remember, O Lord, the children of Edom, in the day of Jerusalem:

10. Who say: Rase it, rase it, even to the foundation thereof.

11. O daughter of Babylon, miserable: blessed *shall he be* who shall repay thee thy payment which thou hast paid us.

12. Blessed he that shall take and dash thy little ones against the rock.

1. "*Sedimus.*" We sat down oppressed with sadness.

4. They said to us: Sing us one of those hymns which you were used to sing on Mount Sion.

5. But we answered: How, etc.

6. If ever I forget thee, O Jerusalem! in this bondage where I now am, may my right hand become helpless.[1]

7, 8. May my tongue be dried up and cleave to the roof of my mouth, if I fail to be ever mindful of thee, O Jerusalem! if I do not make Jerusalem the beginning of all my joy, that is, if I ever give myself to joy while I am afar from my fatherland.

9, 10. Bear in mind the barbarity which the Edomites showed on the day when they took Jerusalem, and said: Destroy it entirely.

[1] The Israelites are here spoken of in the plural; now all the faithful people speak in the singular, as one single man; they wish by a kind of oath that their hand should immediately perish or become useless if, forgetful of their dear Jerusalem, they would attempt to play on an instrument to express their joy; they afterwards say the same thing of the tongue, should they try to sing any hymn.

Friday at Vespers.

PSALM I., WHICH IS PSALM CXXXVII. OF THE PSALTER.

In this psalm David thanks God for having heard his prayers and for delivering him from the hands of his enemies.[1]

1. CONFITEBOR tibi Domine in toto corde meo: quoniam audisti verba oris mei.

2. In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo.

3. Super misericordia tua, et veritate tua: quoniam magnificasti super omne, nomen sanctum tuum.

4. In quacumque die invocavero te, exaudi me: multiplicabis in anima mea virtutem.

5. Confiteantur tibi Domine omnes reges terræ: quia audierunt omnia verba oris tui.

6. Et cantent in viis Domini: quoniam magna est gloria Domini.

7. Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

8. Si ambulavero in medio tribulationis, vivificabis me: et super iram inimicorum meo-

1. I WILL praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

2. I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, and I will give glory to thy name.

3. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

4. In what day soever I shall call upon thee, hear me; thou shalt multiply strength in my soul.

5. May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

6. And let them sing in the ways of the Lord: for great is the glory of the Lord.

7. For the Lord is high, and looketh on the low: and the high he knoweth afar off.

8. If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast

[1] This whole psalm seems to us to apply very well to Jesus Christ speaking in his own person and in that of his mystical body, as in Psalm xxxix. We may compare with it the prayer of our divine Saviour after the last supper (*John*, xvii.). It is no doubt in this sense that we recite it at the Vespers of the feast of the Most Holy Redeemer and of the feast of the Sacred Heart of Jesus.

rum extendisti manum tuam, et salvum me fecit dextera tua.

9. Dominus retribuet pro me: Domine misericordia tua in sæculum: opera manuum tuarum ne despicias.

stretched forth thy hand against the wrath of my enemies: and thy right hath saved me.

9. The Lord will repay for me: thy mercy, O Lord, endureth forever: O despise not the works of thy hands.

1. I will ever give thanks to Thee with my whole heart, because Thou hast graciously heard my prayers.

3. I will praise Thy mercy and Thy faithfulness to Thy promises, because Thou hast made known how great above everything else is Thy holy name.[1]

4. Every time that I shall invoke Thee, hear me speedily by augmenting in me the strength that I need to be able always to serve Thee.

5. "*Audierunt omnia verba oris tui.*" They have been instructed in all the words that Thou hast said, and Thou hast brought them to pass.

6. Let them praise the ways pursued by the Lord; for very great is his glory in fulfilling all his divine counsels.

7. Let them say that the Lord is high above all, and yet that he does not disdain to look with gracious favor on things that are mean and low, that is, on the humble; while he knows from afar off the things that are lofty, that is, he holds himself aloof from the proud, and despises them.

8. If I find myself in the midst of tribulations, Thou wilt give me strength to bear them in peace; when my enemies advanced upon me in rage, Thou didst stretch forth Thy hand, and it saved me.

9. "*Dominus retribuet pro me.*" The Lord will avenge himself on those that persecute me.

[1] "*Sanctum.*" According to the Greek, this word should be taken as a substantive, and according to the Hebrew, we should have: *Verbum.* So that we should read: *Magnificasti, super omne nomen, sanctum tuum*, or *Verbum tuum;* and translate: Thou hast raised Thy saint or Thy incarnate Word above every name, or above every one that bears Thy name. An interpretation that seems to agree well with the text of the Apostle: *Donavit illi nomen quod est super omne nomen*— God hath given him a name which is above all names (*Phil.* ii. 9).

PSALM II., WHICH IS PSALM CXXXVIII. OF THE PSALTER.

The prophet shows here that the knowledge and the providence of God extend to all things. He seeks, moreover, to induce us to unite ourselves to the just, whom God enriches with blessings, and to detach ourselves from sinners, whom his justice constrains him to punish.

1. DOMINE probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

2. Intellexisti cogitationes meas de longe: semitam meam, et funiculum meum investigasti.

3. Et omnes vias meas prævidisti: quia non est sermo in lingua mea.

4. Ecce Domine tu cognovisti omnia, novissima, et antiqua: tu formasti me, et posuisti super me manum tuam.

5. Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eam.

6. Quo ibo a spiritu tuo? et quo a facie tua fugiam?

7. Si ascendero in cœlum, tu illic es: si descendero in infernum, ades.

8. Si sumpsero pennas meas diluculo, et habitavero in extremis maris:

9. Etenim illuc manus tua deducet me: et tenebit me dextera tua.

10. Et dixi: Forsitan tenebræ conculcabunt me: et nox illuminatio mea in deliciis meis.

11. Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.

12. Quia tu possedisti renes

1. LORD, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.

2. Thou hast understood my thoughts far off: my path and my line thou hast searched out.

3. And thou hast foreseen all my ways: for there is no speech in my tongue.

4. Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

5. Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

6. Whither shall I go from thy spirit? or whither shall I flee from thy face?

7. If I ascend up into heaven, thou art there: If I descend into hell, thou art present.

8. If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

9. Even there also shall thy hand lead me: and thy right hand shall hold me.

10. And I said, Perhaps darkness shall cover me: and night shall be my light in my pleasures.

11. But darkness shall not be dark to thee; and night shall be as light as the day: the darkness thereof and the light thereof, are alike *to thee.*

12. For thou hast possessed

meos: suscepisti me de utero matris meæ.

13. Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua, et anima mea cognoscit nimis.

14. Non est occultatum os meum a te, quod fecisti in occulto: et substantia mea in inferioribus terræ.

15. Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: dies formabuntur et nemo in eis.

16. Mihi autem nimis honorificati sunt amici tui Deus: nimis confortatus est principatus eorum.

17. Dinumerabo eos, et super arenam multiplicabuntur; exurrexi, et adhuc sum tecum.

18. Si occideris Deus peccatores: viri sanguinum declinate a me:

19. Quia dicitis in cogitatione: Accipient in vanitate civitates tuas.

20. Nonne qui oderunt te Domine, oderam: et super inimicos tuos tabescebam?

21. Perfecto odio oderam illos: et inimici facti sunt mihi.

22. Proba me Deus, et scito cor meum: interroga me, et cognosce semitas meas.

23. Et vide, si via iniquitatis in me est: et deduc me in via æterna.

my reins: thou hast protected me from my mother's womb.

13. I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

14. My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

15. Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

16. But to me thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

17. I will number them, and they shall be multiplied above the sand: I rose up, and am still with thee.

18. If thou wilt kill the wicked, O God: ye men of blood, depart from me:

19. Because ye say in thought: They shall receive thy cities in vain.

20. Lord, have I not hated them, that hated thee: and pined away because of thy enemies?

21. I have hated them with a perfect hatred: and they are become enemies to me.

22. Prove me, O God, and know my heart: examine me, and know my paths.

23. And see if there be in me the way of iniquity: and lead me in the eternal way.

1. "*Tu cognovisti sessionem meam et resurrectionem meam.*" Thou hast known perfectly the time when I should sit down and when I should rise up, that is, when I should take repose and when I should work; this taken in a moral sense may mean: the time when I should be humbled and when exalted.

Bellarmine says that this verse may well be applied to Jesus Christ, speaking of his death and of his resurrection, as, indeed, the Church does apply it on Easter Sunday in the Introit.

2. "*Semitam meam et funiculum meum.*" The path that I should follow, and the term at which I should arrive.[1]

3. Thou hast foreseen my ways, that is, my actions, before my tongue has uttered a word to reveal them.[2]

4. Thou hast known all things that concern me, whether old or new; for Thou hast formed me; Thou hast busied Thy hands to create me, and make me Thy servant.[3]

5. "*Ex me.*" A Hebraism, says Bellarmine, for *Super me*—Above, beyond me; this is explained by the following words: "*Confortatus est, et non potero ad eam.*" That is: Thy knowledge is too high for me to comprehend it.

6. "*A spiritu tuo.*" That is: Away from Thy knowledge. "*A facie tua.*" Away from Thy gaze.

7, 8, 9. That is: Thou art in every place through Thy immensity, and Thou exercisest everywhere Thy power. I shall be unable to free myself.[4]

10. St. Jerome translates this verse thus: *Si dixero: Forte tenebræ operient me; nox quoque lux erit circa me.* Hence the verse is thus explained: If I should say that perhaps darkness will hide me from Thy eyes, I should deceive myself; for night from Thy eyes is a light that surrounds me, and discovers to Thee all my actions. But we may also, as Bellarmine observes, explain the words of the Vulgate in this manner: If I should

[1] "*De longe.*" Long before, from eternity. "*Funiculum.*" St. Augustine translates: *Limitem.*

[2] "*Quia non est sermo in lingua mea.*" Bellarmine says that here should be supplied: *Quem tu non prævideris*—Which Thou hast not foreseen. Hence it means: For my tongue does not utter any word that Thou hast not foreseen. Thou knowest them, v. 2, 3, all my thoughts, all my words, all my actions.

[3] "*Posuisti super me manum tuam.*" That is, according to Bellarmine: After having formed me, Thou didst not abandon me; but Thou hast placed and constantly keep Thy hand upon me, to lead, protect, and preserve me; without which I should have fallen back into nothingness.

[4] *In ipso enim vivimus, et movemur, et sumus*—For in him we live and move and are (*Acts*, xvii. 28)

hide myself in the darkness of the night in order not to be seen, while indulging in pleasures so shameful as shun the light of day, still I could not for all that withdraw myself from Thy gaze.

12. "*Renes meos.*" That is: The most inward parts of my body, and consequently my affections and my desires.

13. O Lord! I will praise Thee always, because Thou hast made me know Thy greatness in a fearful manner, that is, Thou who commandest respect and a holy fear in Thy admirable works which my soul knows too well not to be greatly impressed.

14. Of all that Thou hast in secret formed within me, that is, my bowels and bones, nothing is hidden before Thee; so that the whole substance of my body is known to Thee, as also whatever is hidden in the deepest bowels of the earth.

15. Thy eyes have seen my imperfection, that is, my body, when it was shapeless, without distinction of members; for in Thy book, that is, in Thy mind, all men are found written, so that Thou knowest what is to become of them. The meaning is brought out better by what follows: "*Dies formabuntur, et nemo in eis.*" Menochius explains: Days shall succeed to days, and not one of them shall be missing in Thy book so as to escape Thy knowledge.[1]

16. "*Mihi.*" To my mind, according to my judgment. Thou honorest and Thou exaltest Thy enemies in calling them to enjoy eternal glory when they shall be made princes of the eternal kingdom.

17. "*Exsurrexi.*" According to the Hebrew: *Evigilavi*—Have wakened from sleep. "*Adhuc sum tecum.*" That is: I am united with Thee up to the present moment, and I hope to continue thus united till the end.

18, 19 I know, on the other hand, that Thou wilt destroy the wicked, and I say to them: Men of blood, depart from me; for you say in your thought, that is, among yourselves: In vain, O Lord! will Thy servants occupy the cities that Thou hast given them.

22, 23. Prove me, and penetrate all the affections of my heart; interrogate me, that is, examine me and weigh all my ways, all my actions, and if Thou seest that I am in the way of iniquity,

[1] "*In perfectum meum.*" St. Jerome translates: *Informem adhuc me.* The second and the third part of the verse are very obscure, and they give occasion to very different interpretations.

do Thou lead me into the eternal way, that is, make me walk by that way which will bring me to the possession of eternal good.[1]

Psalm III., which is Psalm CXXXIX. of the Psalter.

David implores help from God against Saul, and against those that spoke calumniously of him to that prince.[2]

1. Eripe me Domine ab nomine malo: a viro iniquo eripe me.
2. Qui cogitaverunt iniquitates in corde: tota die constituebant prælia.
3. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

4. Custodi me Domine de manu peccatoris: et ab hominibus iniquis eripe me.
5. Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi:
6. Et funes extenderunt in laqueum: juxta iter scandalum posuerunt mihi.

7. Dixi Domino: Deus meus es tu: exaudi Domine vocem deprecationis meæ.
8. Domine, Domine virtus salutis meæ: obumbrasti super caput meum in die belli:

1. Deliver me, O Lord, from the evil man: rescue me from the unjust man.
2. Who have devised iniquities in their hearts: all the day long they designed battles
3. They have sharpened their tongues like a serpent: the venom of asps is under their lips.
4. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.
5. Who have proposed to supplant my steps: the proud have hidden a net for me.

6. And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.
7. I said to the Lord: thou art my God: hear, O Lord, the voice of my supplication.
8. O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

[1] What the psalmist said in the beginning God had done in his behalf, he begs him in concluding to do always till he arrived at the object of all his desires.

[2] Such is, says Bellarmine, the opinion of Theodoret, followed by more modern interpreters; but according to the ancient Fathers, St. Hilary, St. Jerome, St. John Chrysostom, St. Augustine, this psalm is a prayer of the mystical body of Jesus Christ against the devil and his agents. It is without doubt in this sense that the Church recites them in the Vespers of the three days of the Holy Week, as also in the Office of the Commemoration of the Passion and in that of the Five Wounds.

9. Ne tradas me Domine a desiderio meo peccatori: cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

10. Caput circuitus eorum: labor labiorum ipsorum operiet eos.

11. Cadent super eos carbones, in ignem dejicies eos: in miseriis non subsistent.

12. Vir linguosus non dirigetur in terra: virum injustum mala capient in interitu.

13. Cognovi quia faciet Dominus judicium inopis: et vindictam pauperum.

14. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

9. Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10. The head of them compassing me about: the labor of their lips shall overwhelm them.

11. Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not *be able to* stand.

12. A man full of tongue shall not be established in the earth: evil shall catch the unjust man unto destruction.

13. I know that the Lord will do justice to the needy, and will revenge the poor.

14. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

5, 6. That is: They use every means in their power to make me fall into their hands.

8. "*Obumbrasti.*" Thou hast extended Thy shadow, Thy protection.

9. "*Ne tradas me . . . peccatori.*" Bellarmine renders these words thus: *Ne sinas me tradi . . . dæmoni*—Suffer me not to be given over to the devil. The verse, then, is explained as follows: Permit not that, drawn by my concupiscence, I give myself over into the hands of the enemy. These enemies have no other thought than to injure me; do not Thou abandon me lest they should boast of having conquered me.

10. If Thou dost assist me, the whole force of their wiles with which they seek to circumvent me in various ways, and the evil they strive so hard to do me by their calumnies, all this will cover their own selves by falling back upon them.[1]

[1] The psalmist predicts in this verse, joined to the two following, the eternal loss of the wicked, and in the last two the eternal happiness of the just.

11. "*Carbones.*" Burning coals, that is, the afflictions that they devised for me. "*In miseriis non subsistent.*" Their miseries shall be such that they will not fail to be crushed by them.

12. The man that makes an ill use of his tongue to lie, to detract, and to injure his neighbor; and the evils that shall afflict him, far from making him gain merit by patience, will only serve to sink him deeper in eternal death.

14. "*Cum vultu tuo.*" That is: In that blessed kingdom where they shall see Thy beautiful face.

PSALM IV., WHICH IS PSALM CXL. OF THE PSALTER.

The psalmist implores the Lord to protect him from his enemies; he also prays God to preserve him from such faults as may render his prayers useless.[1]

1. DOMINE clamavi ad te, exaudi me: intende voci meæ, cum clamavero ad te.

2. Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.

3. Pone Domine custodiam ori meo: et ostium circumstantiæ labiis meis.

4. Non declines cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

5. Cum hominibus operantibus iniquitatem: et non communicabo cum electis eorum.

6. Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum.

7. Quoniam adhuc et oratio mea in beneplacitis eorum: absorpti sunt juncti petræ judices eorum.

1. I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2. Let my prayer be directed as incense in thy sight: the lifting up of my hands, as evening sacrifice.

3. Set a watch, O Lord, before my mouth: and a door round about my lips.

4. Incline not my heart to evil words; to make excuse, in sins.

5. With men that work iniquity: and I will not communicate with the choicest of them.

6. The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

7. For my prayer also *shall still be* against the things with which they are well pleased: their judges falling upon the rock have been swallowed up.

[1] The same subject as in the preceding psalm. It is still, according to Bellarmine and other interpreters, the society of the faithful, or each one of its members, that speak. Here is what the Holy Ghost makes us ask of God: the grace of praying well, v. 2; discretion in our words, v. 3; simplicity of heart, v. 4; finally, flight from bad companions and association with virtuous persons.

8. Audient verba mea quoniam potuerunt: sicut crassitudo terræ erupta est super terram.

9. Dissipata sunt ossa nostra secus infernum: quia ad te Domine, Domine oculi mei: in te speravi, non auferas animam meam.

10. Custodi me a laqueo, quem statuerunt mihi: et a scandalis operantium iniquitatem.

11. Cadent in retiaculo ejus peccatores: singulariter sum ego donec transeam.

8. They shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground:

9. Our bones are scattered by the side of hell. But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

10. Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

11. The wicked shall fall in his net: I am alone until I pass.

2. May my prayer ascend to Thee as the smoke of innocence rises in Thy sight; and when I lift my hands to Thee to implore Thy help may this be acceptable to Thee as the sacrifice that is offered to Thee at evening time.[1]

3. That is: Permit not that any inconsiderate word escape me that could cause Thee displeasure.

4, 5. And if even through weakness I should offend Thee, suffer me not to speak maliciously by seeking to excuse my ins. This is what wicked men do; but I do not wish to have part with them, nor share in the disorders that are their chief delight.

6. That is: I prefer the charitable corrections and reproaches of the just to the flatteries of the wicked.

7. This verse is very obscure; according to St. John Chrysostom it is thus explained: I will not only have no communication with the wicked, but moreover my prayer to God is that he will not allow me to find delight in those things that please them; they will perish along with their judges, that is, their chiefs who lead them on to evil; these indeed have already perished by striking against the rock which has caused their wreck.

8. This verse is also very obscure; it is thus explained: I

[1] Incense was to be burnt twice a day, morning and evening, before the Lord on the altar of incense (*Exod.* xxx. 7). Likewise two lambs were to be offered, one in the morning, and one in the evening (*Exod.* xxxix. 38).

hope nevertheless that they will hear my words; for they are such as will have power to make them repent, and as the hardened earth yields to the spade and is broken up, so their obstinacy will be broken and yield to my persuasions.

9. Our bones have been scattered, that is, our strength is weakened, so that we find ourselves as it were on the brink of the grave; but, O Lord, my eyes turn to Thee; in Thee have I put my hopes, give me not up to death.

11. The wicked ones shall be caught in the snares that they laid for me; for myself, I hope to be in a special manner protected by Thee until I am out of danger.[1]

PSALM V., WHICH IS PSALM CXLI. OF THE PSALTER.

According to interpreters, this psalm is the prayer that David, hiding in the cave of Odollam, addressed to God in order to be delivered from the imminent danger in which he found himself.[2]

1. VOCE mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum:

2. Effundo in conspectu ejus orationem meam, et tribulationem meam ante ipsum pronuntio.

1. I CRIED to the Lord with my voice: with my voice I made supplication to the Lord.

2. In his sight I pour out my prayer, and before him I declare my trouble.

[1] The expression *Excusare excusationes* is, according to Bellarmine, a Hebraism for *Facere excusationes*. Thus we say: *Prœliari prœlia*, *Judicare judicia*, for *facere prœlia*, *judicia*. "*Cum electis.*" According to the Hebrew, says the same interpreter: *Cum dulcibus cibis*—With their dainties: and St. Jerome translates: *In deliciis*. That is: In their feastings, their pleasures. "*In retiaculo ejus.*" The pronoun *Ejus* is variously interpreted; some take it for *Suo*; but others refer it either to *Iniquitatem* which precedes, or to God, or to the devil. "*Singulariter.*" According to the Greek: *Solitarie*. That is: Isolated far from people of a bad life; this agrees with the second part of verse 5.

[2] Title of the psalm: *Intellectus David, Cum esset in spelunca, oratio*—Of understanding for David; a prayer when he was in the cave. Some think that there is here question of the Grotto of Odolla, others of that of Engaddi (1 *Kings*, xxii. and xxiv.). The whole psalm well applies to David, but much better to Him of whom he was a figure; and it is this sense that the prophet seems to us to have chiefly in view: first, v. 1–4, we recognize our Lord in his agony in the Garden of Olives; then, v. 5–9, we see him in the hands of his enemies, betrayed, abandoned, denied by his friends; finally, v. 10, he is in the tomb surrounded by a guard, awaiting his resurrection.

3. In deficiendo ex me spiritum meum, et tu cognovisti semitas meas.

4. In via hac, qua ambulabam, absconderunt laqueum mihi.

5. Considerabam ad dexteram et videbam: et non erat qui cognosceret me.

6. Periit fuga a me, et non est qui requirat animam meam.

7. Clamavi ad te Domine, dixi: Tu es spes mea, portio mea in terra viventium.

8. Intende ad deprecationem meam: quia humiliatus sum nimis.

9. Libera me a persequentibus me: quia confortati sunt super me.

10. Educ de custodia animam meam ad confitendum nomini tuo: me expectant justi, donec retribuas mihi.

3. When my spirit failed me, then then knewest my paths.

4. In this way wherein I walked, they have hidden a snare for me.

5. I looked on my right hand, and beheld, and there was no one that would know me.

6. Flight hath failed me: and there is no one that hath regard to my soul.

7. I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

8. Attend to my supplication: for I am brought very low.

9. Deliver me from my persecutors; for they are stronger than I.

10. Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

3. Seeing that I have not the strength to resist my enemies, I have recourse to Thee, my God, who knowest how perilous are the ways that I have to tread.

5. I turned to my right hand [1] to see whether any one would help me; and I found not even one who seemed to know me.

6. It is not permitted me to save myself even by flight, and there is no one to have a care of my life.

7. "*Portio mea.*" My portion, that is, my inheritance, all my goods.

10. Take me out of this prison, in order that I may be able to praise Thy name; the just await me, till Thou restore to me the freedom which I desire.

[1] The friend, or he that comes to our assistance, that protects, is regarded as placed on the right: *Dexter:* Propitious, favorable.

Saturday at Vespers.

Psalm I., which is Psalm CXLIII. of the Psalter.

David returns thanks to the Lord for his victory gained over Goliath, and for all the other benefits that he had received; he also begs him for strength to vanquish the Philistines.[1]

1. Benedictus Dominus Deus meus, qui docet manus meas ad prælium, et digitos meos ad bellum.

1. Blessed *be* the Lord my God, who teacheth my hands to fight, and my fingers to war.

2. Misericordia mea, et refugium meum: susceptor meus, et liberator meus:

2. My mercy, and my refuge: my support, and my deliverer:

3. Protector meus, et in ipso speravi: qui subdit populum meum sub me.

3. My protector, and I have hoped in him: who subdueth my people under me.

4. Domine quid est homo, quia innotuisti ei? aut filius hominis, quia reputas eum?

4. Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

5. Homo vanitati similis factus est: dies ejus sicut umbra prætereunt.

5. Man is like to vanity: his days pass away like a shadow.

6. Domine inclina cœlos tuos, et descende: tange montes, et fumigabunt.

6. Lord, bow down thy heavens and come down: touch the mountains, and they shall smoke.

7. Fulgura coruscationem, et dissipabis eos: emitte sagittas tuas, et conturbabis eos:

7. Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

8. Emitte manum tuam de alto, eripe me, et libera me de aquis multis: de manu filiorum alienorum.

8. Put forth thy hand from on high, take me out and deliver me from many waters: from the hand of strange children.

9. Quorum os locutum est vanitatem: et dextera eorum, dextera iniquitatis.

9. Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

[1] The title of the psalm is: *Psalmus David adversus Goliath*—A psalm of David against Goliath. Under these figures we may see with the holy Fathers Jesus Christ and his Church triumphing over the devil and his agents, and also the just man fighting against his spiritual enemies, interior and exterior.

10. Deus canticum novum cantabo tibi: in psalterio decachordo psallam tibi.

11. Qui das salutem regibus: qui redemisti David servum tuum de gladio maligno: eripe me.

12. Et erue me de manu filiorum alienorum, quorum os locutum est vanitatem: et dextera eorum, dextera iniquitatis:

13. Quorum filii, sicut novellæ plantationes in juventute sua.

14. Filiæ eorum compositæ: circumornatæ ut similitudo templi.

15. Promptuaria eorum plena, eructantia ex hoc in illud.

16. Oves eorum fœtosæ, abundantes in egressibus suis: boves eorum crassæ.

17. Non est ruina maceriæ, neque transitus: neque clamor in plateis eorum.

18. Beatum dixerunt populum, cui hæc sunt: beatus populus, cujus Dominus Deus ejus.

10. To thee, O God, will I sing a new canticle: on the psaltery *and* an instrument of ten strings will I sing praises to thee.

11. Who givest salvation to kings; who hast redeemed thy servant David from the malicious sword: deliver me.

12. And rescue me out of the hand of strange children, whose mouth hath spoken vanity: and their right hand is the right hand of iniquity;

13. Whose sons are as new plants in their youth.

14. Their daughters decked out; adorned round about after the similitude of a temple:

15. Their storehouses full flowing out of this into that.

16. Their sheep fruitful in young, abounding in their goings forth: their oxen fat.

17. There is no breach of wall, nor passage: nor crying out in their streets.

18. They have called the people happy, that hath these things: *but* happy is the people whose God is the Lord.

5. Man is not vanity, since he is Thy creature; but his littleness is such that he is like unto vanity; the days of his life pass by as a shadow.[1]

6. Come down to defend me from my enemies; place Thy powerful hand on these proud mountains, and they shall pass away in smoke.[2]

[1] The shadow has no consistency; it changes and is dissipated without leaving any trace; such is the life of man upon earth, such is man himself (*Job*, xiv. 2). And still God has had the goodness to make something great of him; see Psalm viii. 5. We may compare this with what is said in Psalm xxxviii. 7.

[2] We may see, for these figurative expressions, Psalms xvii. 11, and ciii. 33.

8. Stretch forth Thy hand from the height of heaven, save me, and deliver me from the hands of these foreign foes,[1] who rush forward like a torrent of water to swallow me up.

9. Their mouth utters words only of vanity and pride; and their hands work naught but iniquity.

10. Save me, and I will celebrate Thy praises in thanksgiving.

18. "*Beatus populus.*" Understood: As for us, we say: Blessed the people, etc.

Psalm II., which is Psalm CXLIV. of the Psalter.

The psalmist here exalts the perfection of God, and especially his goodness and mercy.[2]

1. Exaltabo te Deus meus Rex: et benedicam nomini tuo in sæculum, et in sæculum sæculi.

2. Per singulos dies benedicam tibi: et laudabo nomen tuum in sæculum, et in sæculum sæculi.

3. Magnus Dominus et laudabilis nimis: et magnitudinis ejus non est finis.

4. Generatio et generatio laudabit opera tua: et potentiam tuam pronuntiabunt.

5. Magnificentiam gloriæ sanctitatis tuæ loquentur: et mirabilia tua narrabunt.

6. Et virtutem terribilium tuorum dicent: et magnitudinem tuam narrabunt.

1. I will extol thee, O God, my king: and I will bless thy name forever; yea forever and ever.

2. Every day will I bless thee: and I will praise thy name forever, yea forever and ever.

3. Great is the Lord, and greatly to be praised: and of his greatness there is no end.

4. Generation and generation shall praise thy works: and they shall declare thy power.

5. They shall speak of the magnificence of the glory of thy holiness; and shall tell of thy wondrous works.

6. And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

[1] "*Filiorum alienorum.*" That is: A foreign race, or the Philistines, who are called *Alienigenæ*. See Psalm lxxxii. 6.

[2] Bellarmine gives the following abridged analysis of this psalm: Verses 1, 2, announce the subject: Praise of our Lord, God and King. 3–10, his grandeur, power, glory, justice, goodness, mercy, meekness, considered in his works. 14–21, his royal virtues: probity, clemency, liberality, justice, accessibility, condescension, protection of the good and punishment of the wicked. 22, conclusion.

7. Memoriam abundantiæ suavitatis tuæ eructabunt: et justitia tua exultabunt.

8. Miserator et misericors Dominus: patiens, et multum misericors.

9. Suavis Dominus universis: et miserationes ejus super omnia opera ejus.

10. Confiteantur tibi Domine omnia opera tua: et sancti tui benedicant tibi.

11. Gloriam regni tui dicent: et potentiam tuam loquentur:

12. Ut notam faciant filiis hominum potentiam tuam: et gloriam magnificentiæ regni tui.

13. Regnum tuum, regnum omnium sæculorum: et dominatio tua in omni generatione et generationem.

14. Fidelis Dominus in omnibus verbis suis: et sanctus in omnibus operibus suis.

15. Allevat Dominus omnes, qui corruunt: et erigit omnes elisos.

16. Oculi omnium in te sperant Domine: et tu das escam illorum in tempore opportuno.

17. Aperis tu manum tuam: et imples omne animal benedictione.

18. Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis.

19. Prope est Dominus omnibus invocantibus eum: omnibus invocantibus eum in veritate.

20. Voluntatem timentium se faciet: et deprecationem eorum exaudiet: et salvos faciet eos.

21. Custodit Dominus omnes diligentes se: et omnes peccatores disperdet.

7. They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

8. The Lord is gracious and merciful: patient and plenteous in mercy.

9. The Lord is sweet to all: and his *tender* mercies are over all his works.

10. Let all thy works, O Lord, praise thee: and let thy saints bless thee.

11. They shall speak of the glory of thy kingdom: and shall tell of thy power:

12. To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

13. Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

14. The Lord is faithful in all his words: and holy in all his works.

15. The Lord lifteth up all that fall: and setteth up all that are cast down.

16. The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

17. Thy openest thy hand, and fillest with *thy* blessing every living creature.

18. The Lord is just in all his ways: and holy in all his works.

19. The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

20. He will do the will of them that fear him: and he will hear their prayer, and save them.

21. The Lord keepeth all them that love him: but all the wicked he will destroy.

22. Laudationem Domini loquetur os meum: et benedicat omnis caro nomini sancto ejus in sæculum, et in sæculum sæculi.

22. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever, yea forever and ever.

14. "*Verbis.*" Words, or Promises.[1]

15. "*Allevat.*" According to the Hebrew: *Sustentat*—Sustains. Those that have fallen are never left without means on the part of God to raise themselves.

17. "*Benedictione.*" That is: With Thy benefits.[2]

18. "*In omnibus viis tuis.*" In all the dispositions of his Providence.

19. "*In veritate.*" That is: With confidence.[3]

21. "*Peccatores.*" Obstinate sinners.

Psalm III., which is Psalm CXLV. of the Psalter.

Addressing himself to the Jews, captives in Babylon, the psalmist exhorts them to hope only in God for their deliverance.[4]

1. Lauda anima mea Dominum, laudabo Dominum in vita mea: psallam Deo meo quamdiu fuero.

2. Nolite confidere in principibus: in filiis hominum, in quibus non est salus.

1. Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

2. Put not your trust in princes: in the children of men, in whom there is no salvation.

[1] This verse is not found in the present Hebrew text. Bellarmine and Bossuet see in this omission an evident proof of the alteration of that text.

[2] It is from the liberality of God that all the goods that we enjoy in this life come—not only food, as is said in the preceding verse, but also clothing, etc., and he gives them in abundance to all living beings. See Psalm ciii.

[3] Even Moses has said: *Non est alia natio tam grandis, quæ habeat deos appropinquantes sibi, sicut Deus noster adest cunctis obsecrationibus nostris*—Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions (*Deut.* iv. 7). "*In veritate.*" This expression includes all the conditions that our prayer should have in order to be heard.

[4] Frailty of human support, and motives of confidence in God. The psalmist begins by inviting himself to praise God: *Lauda, anima mea, Dominum.* What follows is his answer: Yes, I will praise, etc.

3. Exibit spiritus ejus, et revertetur in terram suam: in illa die peribunt omnes cogitationes eorum.

4. Beatus, cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius: qui fecit cœlum et terram, mare, et omnia, quæ in eis sunt.

5. Qui custodit veritatem in sæculum, facit judicium injuriam patientibus: dat escam esurientibus.

6. Dominus solvit compeditos: Dominus illuminat cæcos.

7. Dominus erigit elisos, Dominus diligit justos.

8. Dominus custodit advenas, pupillum, et viduam suscipiet: et vias peccatorum disperdet.

9. Regnabit Dominus in sæcula, Deus tuus Sion, in generationem et generationem.

3. His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

4. Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: who made heaven and earth, the sea, and all things that are in them.

5. Who keepeth truth forever: who executeth judgment for them that suffer wrong: who giveth food to the hungry.

6. The Lord looseth them that are fettered: the Lord enlighteneth the blind.

7. The Lord lifteth up them that are cast down: the Lord loveth the just.

8. The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

9. The Lord shall reign forever: thy God, O Sion, unto generation and generation.

2. Beware of putting your trust in the powerful of this world; they are but men, and therefore cannot give you the salvation that you expect.

3. They are but men, I say; one day their spirit will go forth, and their body will return to the earth from which they were formed;[1] then all their projects will come to an end.

5. "*Qui custodit veritatem.*" The Lord our God is faithful in keeping his word, or his promises.

8. "*Custodit advenas.*" He has care of strangers, who are far from their country. "*Vias.*" The designs, machinations, undertakings.

[1] "*Spiritus ejus.*" That is: The spirit or the soul of each one of them. "*Revertetur in terram suam.*" We may see an analogous passage in Psalm ciii. 30.

PSALM IV., WHICH IS PSALM CXLVI. OF THE PSALTER.

Same subject as in the preceding psalm.[1]

1. LAUDATE Dominum quoniam bonus est psalmus: Deo nostro sit jucunda, decoraque laudatio.

2. Ædificans Jerusalem Dominus: dispersiones Israelis congregabit.

3. Qui sanat contritos corde: et alligat contritiones eorum.

4. Qui numerat multitudinem stellarum: et omnibus eis nomina vocat.

5. Magnus Dominus noster, et magna virtus ejus: et sapientiæ ejus non est numerus.

6. Suscipiens mansuetos Dominus: humilians autem peccatores usque ad terram.

7. Præcinite Domino in confessione: psallite Deo nostro in cithara.

8. Qui operit cœlum nubibus: et parat terræ pluviam.

9. Qui producit in montibus fœnum: et herbam servituti hominum.

10. Qui dat jumentis escam ipsorum: et pullis corvorum invocantibus eum.

11. Non in fortitudine equi voluntatem habebit: nec in tibiis viri beneplacitum erit ei.

12. Beneplacitum est Domino super timentes eum: et in eis, qui sperant super misericordia ejus.

1. PRAISE ye the Lord, because psalm is good: to our God be joyful and comely praise.

2. The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3. Who healeth the broken of heart, and bindeth up their bruises.

4. Who telleth the number of the stars: and calleth them all by their names.

5. Great is our Lord, and great is his power: and of his wisdom there is no number.

6. The Lord lifteth up the meek: and he bringeth the wicked down even to the ground.

7. Sing ye to the Lord with praise: sing to our God upon the harp.

8. Who covereth the heaven with clouds, and prepareth rain for the earth.

9. Who maketh grass to grow on the mountains, and herbs for the service of men.

10. Who giveth to beasts their food: and to the young ravens that call upon him.

11. He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

12. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

1. Let all praise the Lord, because to praise him is good and profitable to ourselves; but see that your praises are acceptable to God and worthy of his majesty.

[1] Goodness, wisdom, power, providence, justice, and mercy of God.

2. The Lord will rebuild Jerusalem, and will reunite the people of Israel who are scattered among the nations.[1]

3. "*Contritos.*" That is: The afflicted.

4. He knows the number of the stars, and he gives to all of them their names.

10. "*Invocantibus eum.*" That by their cries seem to call upon him.[2]

11. He has no will to help the man that trusts to the strength or fleetness of his horse: nor him who glories and confides in the agility and speed of his legs.

Psalm V., which is Psalm CXLVII. of the Psalter.

The prophet exhorts the people to thank the Lord for his benefits. This psalm regards the Jews now returned from captivity, in the sweet enjoyment of peace.[3]

1. Lauda Jerusalem Dominum: lauda Deum tuum Sion.
2. Quoniam confortavit seras

1. Praise the Lord, O Jerusalem: praise thy God, O Sion.
2. Because he hath strength-

[1] This verse may be understood of the terrestrial Jerusalem, built again after the captivity of Babylon; but we may also understand it of the spiritual Jerusalem, of the holy Church, and of the celestial Jerusalem. In the same manner can the two following verses be understood in a spiritual sense: God with tender mercy heals the wounds of penitent souls, and he knows all those that are predestined to shine as stars in the firmament of eternity (*Dan.* xii. 3; *Matt.* xiii. 43).

[2] This means that if God hears the voice of animals, great and small, that invoke him in their wants, he will with greater reason hear men (*Matt.* vi. 26). But they should put confidence in him, and not reckon on their own strength, as is said in the following verses. Verses 8, 9, and 10, recall to mind those of Psalm ciii. 14, 15.

[3] It is interpreted and applied differently; the sense which appears to us most natural is this: After the invitation of the first verse the psalmist says that it is God who gives peace and abundance, v. 2, 3; that it is he also that sends trials, sufferings, typified by the rigors of winter, v. 4, 5, 6, and that he puts an end to them when it pleases him, v. 7. All the nations participate more or less in these goods and in these evils; but a privilege eminently distinguishes the people of God: it is the happiness of knowing his holy law, v. 8, 9. And if this privilege has been great for the people of Israel, instructed by the prophets, how much greater is it for the new people, formed by the divine Master himself, and enriched by so many graces!

portarum tuarum: benedixit filiis tuis in te.

3. Qui posuit fines tuos pacem: et adipe frumenti satiat te.

4. Qui emittit eloquium suum terræ: velociter currit sermo ejus.

5. Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

6. Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

7. Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

8. Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

9. Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

ened the bolts of thy gates, he hath blessed thy children within thee.

3. Who hath placed peace in thy borders: and filled thee with the fat of corn.

4. Who sendeth forth his speech to the earth: his word runneth swiftly.

5. Who giveth snow like wool: scattereth mists like ashes.

6. He sendeth his crystal like morsels: who shall stand before the face of his cold?

7. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

8. Who declareth his word to Jacob: his justices and his judgments to Israel.

9. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

2. "*Benedixit.*" That is: He has filled with good things.

4. He sends his commands, and they arrive promptly.

5. "*Dat nivem sicut lanam.*" That is: He showers down snow from heaven in such quantities to benefit the earth, that its flakes form as it were a quilt of wool. "*Nebulam.*" St. Jerome translates: *Pruinam*—Hoar-frost.

6. Moreover, he covers the earth with ice as with pieces of crystal; how shall he that is exposed to so great cold be able to endure this? "*Ante faciem.*" A Hebraism, says Bellarmine, for *Coram*, that is, in its presence.

7. Then the Lord will issue another command, and will cause the snow to melt by sending forth the South wind.

8, 9. "*Verbum suum . . . justitias et judicia sua.*" That is, his precepts, his holy law.

Compline.

Psalm I., which is Psalm IV. of the Psalter.

According to interpreters this psalm was composed by David, happy to see himself delivered from the hands of Saul, or of Absalom. In a mystical sense it is applied to Jesus Christ inasmuch as he is the end of the law and of the prophets.[1]

1. Cum invocarem, exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

2. Miserere mei, et exaudi orationem meam.

3. Filii hominum usquequo gravi corde? ut quid diligitis vanitatem, et quæritis mendacium?

4. Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me, cum clamavero ad eum.

5. Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in c u b i l i b u s vestris compungimini.

6. Sacrificate sacrificium justitiæ, et sperate in Domino. Multi dicunt: Quis ostendit nobis bona?

7. Signatum est super nos lumen vultus tui Domine: dedisti lætitiam in corde meo.

1. When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

2. Have mercy on me: and hear my prayer.

3. O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

4. Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I cry unto him.

5. Be ye angry, and sin not: the things ye say in your hearts, be sorry for upon your beds.

6. Offer up the sacrifice of justice, and trust in the Lord. Many say: Who sheweth us good things?

7. The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

[1] Jesus Christ, of whom David was a figure, is properly the Saint of God, the Saint by eminence, he whom God has glorified above every one else in a wonderful manner, v. 4; our Master and our Model, he reminds us at first of the efficacy of prayer: then he exhorts us to detach ourselves from the goods of this world, to flee from sin, to practise virtue, and to seek only justice, sanctity, by putting our whole confidence in God.

8. A fructu frumenti, vini et olei sui multiplicati sunt.

9. In pace in idipsum dormiam, et requiescam;

10. Quoniam tu Domine singulariter in spe constituisti me.

8. By the fruit of their corn, their wine and oil, they are multiplied.

9. In peace in the self same I will sleep, and I will rest.

10. For thou, O Lord, singularly hast settled me in hope.

1. When I called upon my God, he heard me, he who is the defender of my innocence: Yea, Lord, when I was in tribulation, Thou didst enlarge my heart by Thy consolations.

2. Continue, then, to have pity on me, and hearken to my prayers whenever I have recourse to Thee.

3. "*Usquequo gravi corde?*" How long do you wish to have your heart thus heavy, that is, so bowed down to earth, and inclined to earthly passions? "*Vanitatem . . . mendacium.*" Vain and deceitful things, false goods.

4. Know that the Lord has made his holy one admirable, that is, me his servant, whom he has sanctified as King and Prophet; he will, therefore, continue to hearken to me whenever I shall have recourse to him in prayer.

5. If you become angry, take care not to commit sin, that is, be angry with a just anger, when the honor of God or your own duty require you to do so, and then do not be disturbed. St. Paul says: *Irascimini, et nolite peccare; sol non occidat super iracundiam vestram*—Be angry, and sin not. Let not the sun go down upon your anger (*Eph.* iv. 26). And if your conscience reproaches you for having yielded to some fit of passion, then retire to your chambers at night, and ask God's pardon with compunction. "*Compungimini.*" According to the Chaldee: *Deum apud vos cogitate*—Think with yourselves on God.

6. Offer to God the sacrifice of justice, that is, of a just life, and put all your trust in the Lord. "*Quis ostendit nobis bona?*" Interpreters refer these words to the followers of David, who, seeing themselves persecuted with him, said: When shall we recover peace? According to Bellarmine, we can explain them in two ways—either by supposing them as coming from the mouth of worldlings, who make but little account of heavenly goods, and say: Who has ever come back from the other world to tell us of these goods, which we do not see? Or else: What

is this holiness, this justice, which you so much recommend to us? who will show us the way to acquire them?

7. "*Signatum est.*" According to the Hebrew: *Eleva*—Lift up; or: *Elevatum est ut signum*—Is lifted up as a sign; which comes to the same thing. The sense, then, of the verse is: Thou hast shown us the light of Thy face, that is, Thy goodness, and thereby Thou hast rejoiced my heart.[1]

8. That is: I behold my enemies multiplying with the good things that they enjoy.

9. But for me, confiding in Thy goodness, I shall continue to sleep and to repose in peace.

10. "*Singulariter.*" In a singular manner. According to the Greek: *Solitarie.* That is as much as to say: Thou takest care of me as if Thou hast none else than me to look after.

Psalm II., which is Psalm XXX. of the Psalter.

Here the first six verses of the Psalm xxx: *In te, Domine, speravi,* page 93, are read.

Psalm III., which is Psalm XC. of the Psalter.

The psalmist here exhorts those that have put all their hope in God to fear no danger. This psalm is somewhat in the form of a dialogue; for the psalmist, the just man, and God himself speak successively.[2]

1. Qui habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur.

1. He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

[1] It is an answer to the previous question: *Quis ostendit nobis bona?* Some explain this verse differently by the words: *Lumen vultus tui*—The light of Thy countenance. They understand the light of natural reason, impressed—*signatum*—on the superior part of the human soul, which is created after the image of God; this light is given to all men, that they may be able to distinguish the true goods from those that are false, as well as the way that leads to true happiness; but not all walk this way; hence the just man says in the singular number: "*In corde meo,*" not *In cordibus nostris.* Interior joy is the inheritance of a good conscience.

[2] The prophet, v. 1, announces his proposition, and says, v. 2, part first, how one enters this asylum of divine protection. The just man, v. 2, 3, declares that he is in this disposition. Then, v. 4 to 13, the prophet describes to him the favors that he will enjoy. Finally, God confirms and completes this picture by magnificent promises.

2. Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus sperabo in eum.

3. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.

4. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

5. Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

6. A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

7. Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

8. Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

9 Quoniam tu es Domine spes mea: altissimum posuisti refugium tuum.

10. Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

11. Quoniam Angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

12. In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

13. Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

14. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

15. Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione: eripiam eum, et glorificabo eum.

2. He shall say to the Lord: thou art my protector, and my refuge: my God, in him will I trust.

3. For he hath delivered me from the snare of the hunters: and from the sharp word.

4. He shall overshadow thee with his shoulders: and under his wings shalt thou trust.

5. His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night;

6. Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

7. A thousand shall fall at thy side, and ten thousand at thy right hand: but *it* shall not come nigh thee.

8. But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9. For thou, O Lord, art my hope: thou hast made the most High thy refuge.

10. There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11. For he hath given his Angels charge of thee; to keep thee in all thy ways.

12. In their hands they shall bear thee up; lest thou dash thy foot against a stone.

13. Thou shalt walk upon the asp and the basilisk: thou shalt trample under foot the lion and the dragon.

14. Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

15. He shall cry to me, and I will hear him: I am with him in *his* trouble: I will deliver him, and I will glorify him.

16. Longitudine dierum replebo eum: et ostendam illi salutare meum.

16. I will fill him with length of days: and will shew him my salvation.

1. He that lives in the confidence of the help[1] of God shall be assured of his protection.

3.[2] "*Venantium.*" That is: Of enemies who sought to make me their prey. "*A verbo aspero.*" Some interpret this of every calamity; Bellarmine, with others, understands it of the condemnation of the reprobate, that is, of the sentence of eternal death.

4. If thou trustest in the Lord, he will cover thee with his shoulders, that is, with his wings, and under the wings of his protection thou mayest hope to be sheltered from every danger.

5, 6. "*Veritas ejus.*" The faithfulness of his promises. "*A timore nocturno.*" Of the secret plots of thy enemies. "*A sagitta volante in die.*" Of arrows that shall be shot at thee unexpectedly during the day, that is, sudden and unforeseen dangers. "*A negotio perambulante in tenebris.*" All hurtful things brought about by unknown causes. "*Ab incursu et dæmonio meridiano.*" Of any assault of the devil, made with open attack in the middle of the day. In a word, as St. Augustine says, if God protects thee, thou wilt not have to fear any evil planned against thee, by day or by night, in public or in private, whether on the part of men or of demons.

7. Thou shalt see thy enemies fall around thee in great number, and they will not be able to hurt thee.[3]

8. With thy eyes thou shalt see the protection of God over thee, and the vengeance that he will take of thy unjust persecutors.

[1] "*In adjutorio.*" St. Jerome translates: *In abscondito:* In the secret or hiding place.

[2] "*Liberavit.*" In the Hebrew and in the Greek this is in the future tense: *Liberabit;* which joined to the preceding words, signifies: I hope that he will deliver me.

[3] Bellarmine, with St. Augustine, gives the following explanation as more true, more simple, and more literal: Among thy fellow-combatants in life thou wilt see a great number fall on thy left hand, that is, in adversity, and a still greater number at thy right, that is, in prosperity, without thyself receiving any injury.

9. And whereas thou hast trusted in the Lord, saying: O Lord, thou art my hope; thou hast procured for thyself a most high refuge, that is, one most safe, wherein thou hast nothing to fear.[1]

10. Know that here no evil shall happen to thee, and no scourge shall come nigh thy dwelling.

11, 12. For the Lord has commended thee to his angels, that they may guard thee in all thy ways: if even thou art in some perilous road, they will bear thee up in their hands, so that thy feet may not chance to stumble against any stone of scandal, that is, any dangerous occasion of sin.[2]

13. That is: Thou wilt have nothing to fear from evil encounters. In a spiritual sense, by the asp is understood the demon who inspires despair; by the basilisk, the demon who inspires presumption; by the lion, pride; and by the dragon, attachment to earthly goods.

14. "*Cognovit.*" He has known and invoked.

16. I will give him a long life, and will make him enjoy the health and salvation that I shall bestow upon him in this life, and eternal salvation which I reserve for him in the next.

[1] "*Quoniam.*" Many interpreters understand the verb *Dixisti*, and read thus: *Quoniam dixisti. Tu es, Domine, spes mea; ideo . . .* "*Altissimum.*" According to the Hebrew and the Greek this word is here a substantive: The Most High;—so that the phrase means: Thou hast chosen the most High for thy refuge.

[2] Bellarmine says that this verse is quite metaphorical. "*Manibus.*" The hands of the angels are their intelligence and will. "*Lapidem.*" The stones are the difficulties to be met with in the course of life, as scandals, temptations, persecutions, etc. "*Pedem.*" The feet are, with St. Augustine and St. Bernard, human affections, especially love and fear.

[3] In these last three verses God himself confirms what precedes by eight promises, four of which regard this present life: *Liberabo eum, Protegam eum, Exaudiam eum, Cum ipso sum.* The four others relate to a glorious eternity: *Eripiam eum, Glorificabo eum, Longitudine dierum replebo eum, Ostendam illi salutare meum;* that is: I will draw him from this world of tribulation, and I will raise him to the abode of glory; there his life will have no longer an end, and he will enjoy a happiness that I enjoy myself.

PSALM IV., WHICH IS PSALM CXXXIII. OF THE PSALTER.

The prophet here exhorts the priests and levites to praise the Lord and to pray for the people.[1]

1. ECCE nunc benedicite Dominum, omnes servi Domini:

2. Qui statis in domo Domini, in atriis domus Dei nostri.

3. In noctibus extollite manus vestras in sancta, et benedicite Dominum.

4. Benedicat te Dominus ex Sion, qui fecit cœlum et terram.

1. BEHOLD now bless ye the Lord, all ye servants of the Lord:

2. Who stand in the house of the Lord, in the courts of the house of our God.

3. In the nights lift up your hands to the holy *places*, and bless ye the Lord.

4. May the Lord, out of Sion, bless thee, he that made heaven and earth.

4. "*Te.*" This pronoun applies to the assembly of those whom the prophet exhorts to praise God. "*Ex Sion.*" From Mount Sion where he takes up his abode.

THE CANTICLE OF SIMEON.

The holy old man Simeon intoned this canticle while he held in his arms the Infant Jesus whom the Blessed Virgin had brought into the Temple to present him to God.

1. NUNC dimittis servum tuum Domine, secundum verbum tuum in pace:

2. Quia viderunt oculi mei salutare tuum,

3. Quod parasti ante faciem omnium populorum.

4. Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel.

1. NOW thou dost dismiss thy servant, O Lord, according to thy word in peace.

2. Because my eyes have seen thy salvation,

3. Which thou hast prepared before the face of all peoples:

4. A light to the revelation of the gentiles, and the glory of thy people Israel.

1. Now, dost Thou let Thy servant depart in peace from this life, according to Thy promise.[2]

[1] This psalm is the last of the fifteen which are called Gradual psalms. See note of Psalm cxix., page 465.

[2] The holy old man sighed after the end of his exile on this earth, so full of misery and dangers; but the Holy Ghost had revealed to him (*Luke*, ii. 26) that he would not die before he had seen the Messias; therefore, seeing this happy condition accomplished, and regarding as

2. "*Salutare tuum.*" The Saviour whom Thou hast sent.
3. Whom Thou hast set forth in the sight of all the people.

granted the grace that he solicited, he says with assurance : "*Nunc dimittis.*" Then he announces the providential destiny of the divine Infant who had come to enlighten and to save all nations. We may compare this prophecy with those that we read in the *Magnificat*, page 459, and in the *Benedictus*, page 344, where the conversion of the Gentiles is announced in terms less explicit. Cornelius à Lapide says that this canticle is recited every evening, to remind us of death before sleep, which is the image of death, and in order that we may prepare for it by desiring it, after the example of St. Simeon.

INDEX

TO REMARKABLE EVENTS.

A

AARON, associated with Moses, page 220, 304; regarded as the chief of the sacerdotal order, 311, 398, 457, 482. Difference between his priesthood and that of Melchisedech, 449.

AIM of this work, 18.

AUTHOR of the Psalms, 21.

ABRAHAM: promises that God made to him, and their accomplishment, 303, 344, 460.

ANGELS, ministers of God, 297; invited to praise him, 295, 338, 339. They protect men who put their confidence in God, 513.

ARK of the covenant, withdrawn from Silo and delivered to the Philistines, 228, 399; transported to Mount Sion, 144, 181, 278; established in the Temple, 399.

ASCENSION of Jesus Christ into heaven, 144, 181, 404.

B

BABYLON: prediction of the captivity of the Israelites and of their deliverance, 376, 505, 507; their affliction in their exile, 487; they ask and hope for their return, 237, 360, 469, 477; their joy on hearing that they were going to be delivered, 468, 471; thanksgiving after their deliverance, 470, 508.

C

CANTICLE of the three children in the furnace, 337; of Zachary at the birth of his son, 344; of Isaias, 353; of Ezechias, 356; of Anna, mother of Samuel, 362; of Moses after his passage through the Red Sea, 369; of Habacuc, 376; of Moses before his death, 388; of the Blessed Virgin, 459; of Simeon, 516.

CHERUBIM, regarded as the throne of God, 69, 237, 284, 286.

CHURCH, Queen, Spouse of Jesus Christ, 138; and his heritage, 473; to

it were first called the Israelites, and then all the people, 400: it replaces the Synagogue, 323. Its combats and victories, 68. 85, 88, 142, 146, 163, 169, 172, 174, 181, 216, 258, 353, 475; its prayers in persecutions, 209, 235, 246, 469, 495, 497; Jesus Christ speaking in the person of the Church, his mystical body, 121, 129. 194, 489, 501.

COMPOSITION of the Psalms, 25.

CONFIDENCE in God in persecutions, 55, 57, 83, 399, 457, 466, 470, 505, 507; after sin, see *God*, his mercy, and *Penance*.

CONTRADICTION, place of the second miracle of water drawn from a rock, 242, 312.

CREATION, marvels that God wrought in it, 297, 333, 340, 485.

CLOUD which protected the Israelites, 305.

CALF, golden, adored in the desert, 311.

D

DAVID, author of nearly all the psalms, 21. He is chosen by God to govern his people, 228; persecuted by Saul, 43, 83, 85, 132, 165, 169, 346, 397, 495, 499; in danger among the Philistines, 163. He protests against the accusation of pride and of ambition, 478. His confidence in God, 176, 177. His prayers in the pains that he suffers, 255, 260, 333, 346, 374, 403, 465, 497. He sighs for a sight of the Tabernacle, 83, 249 His thankfulness after deliverance, 489, 510; after an illness, 90. His prayers to obtain the victory, 78, 169, 323, 501; his thankfulness after having obtained it, 49, 68, 80, 216, 398, 462, 463. His penance after sin, see *Penance*. He is persecuted by Absalom, 41, 93, 159, 195, 374. His vow of building a temple to the Lord, 479. Promises that God made to him, 264, 480.

DEATH: the just desire it, 83, 132, 219, 249, 355, 360, 465, 485; they fear only a bad death, 148.

E

EGYPT, plagues with which God afflicted it, 226, 304, 369, 485.

EPHRAIM, tribe, for all the people, 229, 239.

EUCHARIST, prefigured by the manna, 230, 451.

F

FEAR of God, beginning of wisdom, 453; it is holy, 76. We should fear God, 35, 60, 100, 414; happy those that fear him, 95. 103, 295, 406, 451, 457, 459, 474. 504, 508.

G

GENTILES, their folly in trusting in idols, 275, 456, 483; their conversion asked of God, 336; and predicted, 138, 199, 256, 258, 323, 344, 418, 516; their joy and gratitude when they were delivered from the slavery of the devil, 179, 353.

GOD, eternal and unchangeable, 291, 365, 385, 502. Invitation to praise him, 29, 100, 284, 286, 303, 318, 337, 339, 385, 398, 455, 465, 483, 507. Praises for his power, his wisdom, his goodness, 46, 68, 75, 93, 100, 181, 264, 297, 310, 333, 411, 455, 483, 485, 489, 503, 507. He helps him that invokes him, 68, 290, 218, 466, 504, 510. His Providence, 102, 274, 297, 303, 363, 455, 466, 486, 491, 504, 505, 506, 508; his mercy, 294, 313, 319, 344, 346, 398, 405, 459, 477, 485, 503; his justice, 49, 57, 83, 214, 276, 388, 459; his law, 77, 420, 504. See *Israel, Promises, Sacrifice.*

GOODS, earthly, their vanity, 121, 148, 477, 502, 510.

GOSPEL, its preaching, 88.

H

HEAVEN, abode of the Blessed; who are those that are admitted there, 61, 403. Desire for heaven, see *Death.*

HEBREW, original text, its value, 22, 23, 47, 505.

HUMILITY: man humbles himself before God, and he is heard, 102, 121, 291, 347, 463. God protects and raises up the humble, 70, 103, 455, 459, 489.

I

IDEA, general, of the psalms, 17.

IDOLS, images of the devils, 278; their inanity, 456, 484.

IMPIOUS, see *Sinner.*

INTELLIGENCE of the works of God: woe to him who does not wish to understand them, 86, 149.

ISRAEL, people chosen by God for his inheritance, 483. Their sojourn in Egypt, slavery, and deliverance, 304, 319, 369. Their entrance and establishment in the Promised Land, 227, 371, 380, 483, 486. Their groans and the recourse they had to God in their afflictions, 136, 209, 235, 237, 246, 252, 319, 465. See *Babylon.* Their gratitude after deliverance, 179, 216, 353, 369, 470; for old favors, 297, 310, 483, 485; for the blessings of peace, 508. Admonitions and reproaches on account of their ingratitude, 223, 242, 310, 388; chastisements, 225, 228, 242, 311, 319. Their abandonment predicted, 321, 326, 378, 390.

J

JOHN THE BAPTIST, St., his mission, 344.
JEROME, St., corrected the Vulgate from the Septuagint version and afterwards made another translation from the Hebrew text, 23.
JERUSALEM, or Sion, chosen by God, 228, 258, 360, 480; house of the Lord, happy abode, 168; protected and favored, 146, 508; raised again after the captivity of Babylon, 473, 507.
JESUS CHRIST: prayer to obtain his coming, 336. He is called Orient, 344; and the Corner-stone, 400. His life and his reign, 34, 47, 138, 191, 199, 252, 266, 344, 362, 446, 480; his priesthood, 446; his victory over the devil, 49, 377; and over all his enemies, 169, 325, 377, 446; his benefits, 353. See *Passion*, *Ressurrection*, *Ascension*, *Redemption*, *Church*. His second coming, 152, 280. Invitation to praise him, 29, 278, 283, 284.
JOSEPH: his providential mission in Egypt, 303; his name, with or instead of that of Jacob, designates the whole people, 220, 237, 242.
JUDA, tribe preferred to that of Ephraim, 228.
JUDGE, or prince of the earth, see *Kings*.
JUDGMENT, last, 152, 244, 343, 447.
JUST MAN: his character, 60, 121, 351, 403, 409, 453; his confidence in God, 55, 83, 93, 163, 165, 176, 360, 399, 466, 470, 510, 512; his goodness, 31, 49, 76, 110, 203, 351, 385, 411, 453, 474, 492, 496; his duty to praise God, 100. His prayers in afflictions, 43, 58, 85, 105, 159, 174, 194, 195, 255, 260, 355, 356, 397, 405, 465, 497; his thanksgiving after deliverance, 68, 90, 362, 398. He is exhorted to persevere, 112. He desires the end of his exile here below, see *Death*.
JUSTICE, divine, see *God*.

K

KINGS: it is in vain that they wish to oppose God's designs, 33; admonitions and reproaches that God addresses to them, 244; conduct that they should observe, 287, 489.

L

LAW, divine: praise of its qualities and its benefits, prayers to observe it perfectly, 75, 420; blessings promised to those that observe it, 474; to know it is a privilege of the people of the God, 508.
LAND, PROMISED: God established his people there, 227, 369, 377.
LIFE, human, transient and miserable, 295, 365, 501.

M

MAN: goodness of God towards him, 43, 294, 504, 507; his frailty, 295, 365, 501, 505. See *Just* and *Sinner*.
MANNA sent to the Israelites in the desert, 225, 451.
MEAT sent to the Israelites in the desert, 225, 305.
MELCHISEDECH, figure of Jesus Christ, 446.
MESSIAS, see *Jesus Christ*.
MERCY, divine, see *God*.
MOSES, leader of the people of God, 223, 294, 304; he intercedes for the people and saves them, 311; his prayer, 365; the people rise against him, 311, 312; his fault and his punishment, 312; his two canticles, 369, 388.

N

NATURE, marvellous work of the Creator, 297, 333, 385; it is invited to praise God, 337, 339.

O

OFFICE, divine, holy and useful occupation, 15, 17, 27; among those that recite it, there are many who do not understand Latin, 15; how to recite it, 26.
OATH, imprecatory, formula, 31, 264, 479, 488.

P

PASSION of Jesus Christ, 40, 83, 189, 413, 447, 463, 466; his prayer in persecution, 105, 121, 129, 159, 177, 194, 209, 260; in the sepulchre, 62.
PENANCE, Psalm of, 41, 97, 118, 289, 312, 346, 374, 477.
PHINEAS: his zeal and his reward, 312.
PRIDE, odious vice, 65, 94, 112, 204, 214, 288, 388, 428, 429, 434, 470, 495. God withdraws from the proud, 489, he confounds and punishes them, 70, 97, 170, 210, 265, 275, 370, 414, 429, 459.
PRIESTS, ministers of the sanctuary: they ought to be holy and united to one another, 482; they are specially invited to praise God, 338, 483, 485, 516.
PROMISES of God to Abraham, to Isaac, and to Jacob, 303; to David, 264, 480; their accomplishment, 344, 459.
PROVIDENCE, divine, see *God*.
PSALMS: compendium of the Old Testament and prophecy of the New, 17; collection useful to piety, 17, difficulties that present themselves, 18, 19; of the Hebrew text and versions, 22; of the author, titles, and form, 21; graduals, 465.

R

Recitation of the office, 26.
Redemption, predicted, 252, 377, 466, 478; it is announced by the Blessed Virgin, 462; by St. Zachary, 344; and by St. Simeon, 516.
Red Sea, passage of the Israelites, 224, 310, 369, 378, 485.
Resurrection of Jesus Christ, 40, 333, 414; of the just and of the wicked, 31.

S

Sacrifice: God sets little value on material sacrifices, he wishes a sacrifice of praise, 153, 156, 311, 347, 453; a sacrifice of justice, 351, 510; sacrifice of Melchisedech, 446. The Israelites sacrifice their children to idols, 312.
Salomon: his reign, 199; he begs God to establish his abode in the Temple, 479.
Septuagint, authors of the Greek version; authority of this version, 24, 47.
Silo: God puts away therefrom his Tabernacle, 228.
Sion, see *Jerusalem*. Sion near Hermon, 483.
Superiority of the Vulgate, 22.
Synagogue, abandoned and replaced by the Church, 323, 326.

T

Tabernacle or Temple of the true God, established at Jerusalem, 228, 479. Invitation to go there to adore him, 88. Desire to see him, 83, 249.
Temptation: God tempted by the Israelites, 30, 224, 311. Water of Temptation, 224.
Thanksgiving after deliverance, 68, 337, 339, 353, 462, 463, 470; after victory, 80.
Titles of the psalms, 24.

V

Vengeance: God reserves it to himself, and exercises it according to his justice, 275, 392.
Vulgate, its authority, 19, 22.

W

Water drawn from a rock in the desert, Temptation, 224; contradiction, 240, 312. Water suspended in the heavens, 297, 337, 340.

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